
THE CRITICAL REVIEW.

For the Month of *August*, 1765.

ARTICLE I.

An Ecclesiastical History, Antient and Modern, from the Birth of Christ, to the Beginning of the present Century: in which the Rise, Progress, and Variations of Church Power are considered in their Connection with the State of Learning and Philosophy, and the Political History of Europe during that Period. By the late learned John Lawrence Mosheim, D. D. and Chancellor of the University of Gottingen. Translated from the Original, and accompanied with Notes and Chronological Tables, by Archibald Maclaine, M. A. Minister of the English Church at the Hague. To the whole is added an accurate Index. Two Vols. 4to. Pr. 2l. 2s. bound. Millar. [Concluded.]

THE encreasing divisions amongst christians after the Reformation rendered it impossible for Dr. Mosheim to exhibit the history of the church which falls within this volume, in the same order and method which he observed in the former; he therefore divides his account of this period under two principal heads; one containing the *general*, the other the *particular* history of the christian religion. The History of the Reformation employs the first section; and our author has been obliged, because it is so ample and extensive, to divide it into four parts. The first contains an account of the state of Christianity before the commencement of the Reformation. The second comprehends the period from that commencement to the date of the confession of Augsburgh. The third continues the same history from the last mentioned date to the Smalcaldian war. The fourth carries it to the peace entered into with the reformers in 1555.

One irrefragable principle, confirmed by history and experience, runs through the whole of Dr. Mosheim's work, and
VOL. XX. *August* 1765. G has

has its existence at this day in the minds of the most sanguine opposers of the despotism and superstition of the Romish communion, which is, that the reformation of religion never could have taken, nor never can take, its rise from minds impressed with notions of any superiority of the Romish pontiff or church in matters of religion. The idea of this superiority always carries with it a degree of credit that must destroy all attempts towards reformation, which ought, in fact, to begin by destroying all prepossessions of that sort. Let us look into the ecclesiastical histories previous to the times of Luther, and we shall find that the notions of preferring the Romish to other pontiffs and bishops, or appealing to general councils that admitted in any degree (as all of them did) of such preference, blasted the most vigorous efforts of kings and emperors for reducing the power of the popedom either in temporals or spirituals, and brought those spirited emperors and kings who opposed his usurpations, from being his tyrants in some matters, to become at last his slaves in all.

Modern history confirms this observation still more strongly. Who could have thought that while Lewis XIV. seemed devoted, even to enthusiasm, to the maintenance of his regale and the rights of the Gallican church, whose ambassadors patrolled through Rome at the head of an army, and confined the pope within the walls of the Vatican; that while he was doing all this, he himself was trembling in confession at the feet of one of that very pope's janizaries, a jesuit, and obliged to discipline himself for the empty triumphs he was enjoying over the sneering pontiff? And yet this certainly was the case in the event, because Lewis believed in the pope's supremacy as to matters of religion. When one reads of that spirited opposition which Paul V. met with from so respectable a body as the republic of Venice, who could imagine every page he turns over that the next does not present him with an account of the utter annihilation of the papal power in that republic? But what was the consequence? Though Paul was as uninformed as he was tyrannical, furious, and inconsiderate, yet in the end he and his successors triumphed, notwithstanding a few mortifications he met with. The same may be said of the emperors of Germany and the kings of Portugal, who bullied the popes sometimes, but were still forced to resume their tameness, because — *hæret lateri letalis arundo* — the notion of the pope's supremacy in spirituals has entered into their brains and blood.

No work conveys to us what we have already called the philosophy of history (See p. 4.) more effectually than that before us. We imagine our protestant reader is thanking heaven for

for the diminution of the papal power among the Roman catholic princes and states in general, and, above all, for the expulsion of the jesuits out of France and Portugal. Let him peruse Dr. Mosheim's history, and he will, in every Roman catholic country now under the sun, meet with the like situation in former times. He will find clergymen, monks, priors, and jesuits punished, sometimes hanged, for obeying the pope rather than their temporal sovereigns. He will find cases in which princes have erected batteries that mounted more heavy artillery against the walls of Rome, than even that now brought before it by the parliament of Paris. The religion of Rome, however, has always kept its ground; and where that is the case, the influence of the popedom must follow of course. Even in the days of the grossest ignorance, storms have been raised against the papacy; and though the pontiffs then were befriended by that powerful mist, yet they were sometimes obliged to give way; but they never touched the ground without rising from it, like Antæus, with redoubled strength. The reason was, because their enemies never pulled out of their eye the beam of papal supremacy.

Dr. Mosheim has drawn the indolence, the security, and unbounded profligacy of the popes immediately preceding the Reformation, with great justice.

‘ We must not, however, conclude from this apparent tranquility and security of the pontiffs and their adherents, that their measures were applauded, or their chains worn without reluctance. This was far from being the case. Not only private persons, but also the most powerful princes and sovereign states exclaimed loudly against the despotic dominion of the pontiffs, the fraud, violence, avarice and injustice that prevailed in their counsels, the arrogance, tyranny, and extortion of their legates, the unbridled licentiousness and enormous crimes of the clergy and monks of all denominations, the unrighteous severity and partiality of the Roman laws, and demanded publicly, as their ancestors had done before them, a reformation of the church in its head and in its members, and a general council to accomplish that necessary and happy purpose. But these complaints and demands were not carried so far as to produce any good effect; since they came from persons who never presumed to entertain the least doubt of the supreme authority of the pope in religious matters, and who, of consequence, instead of attempting, themselves, to bring about that reformation that was so ardently desired, remained entirely unactive, and looked for redress to the court of Rome, or to a general council. As long as the authority of the Roman pontif was held sacred, and his jurisdiction supreme, there could be

no reason to expect any considerable reformation either of the corruptions of the church or of the manners of the clergy.

‘ If any thing seemed proper to destroy the gloomy empire of superstition, and to alarm the security of the lordly pontiffs, it was the restoration of learning in Europe, and the number of men of genius that arose, of a sudden, under the benign influence of that auspicious revolution. But even this new scene of things was insufficient to terrify the lords of the church, or to make them apprehend the decline of their power. It is true, indeed, this happy revolution in the republic of letters dispelled the gloom of ignorance, and kindled in the minds of many the love of truth and sacred liberty. Nay, it is also certain that many of these great men, such as Erasmus and others, pointed the delicacy of their wit, or levelled the fury of their indignation at the superstitions of the times, the corruptions of the priesthood, the abuses that reigned in the court of Rome, and the brutish manners of the monastic orders. But this was not sufficient, since none had the courage to strike at the root of the evil, to attack the papal jurisdiction and statutes, which were absurdly, yet artfully sanctified by the title of canon-law, or to call in question that ancient and most pernicious opinion, that Christ had established a vice-gerent at Rome, clothed with his supreme and unlimited authority. Entrenched, therefore, within these strong-holds, the pontiffs looked upon their own authority, and the peace of the church as beyond the reach of danger, and treated with indifference the threats and invectives of their enemies. Armed, moreover, with power to punish, and abundantly furnished with the means of rewarding in the most alluring manner, they were ready, on every commotion, to crush the obstinate, and to gain over the mercenary to their cause; and this indeed could not but contribute considerably to the stability of their dominion.’

Dr. Mosheim preserves the same moderate impartiality in drawing particular characters, for he is less severe on the memory of Leo X. than some Roman catholic authors have been. To specify the heads of every chapter of this work would far exceed the bounds of our Review, and yet every page is so fruitful of information, that we are doubtful what to omit or what to mention. Most of our readers, we apprehend, have a general idea of the degeneracy of the papal religion when the Reformation took place: but the disputes between the Dominican and Franciscan friars may not be so thoroughly or universally known, though it must confirm every rational mind in the most rooted contempt he can have of the wickedness of the monks, and the credulity of the people, in the beginning of the sixteenth century. The Dominicans had then a most unbounded
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sway over the consciences of men; their order was the seminary of confessors to almost all the kings and courts of Christendom, and they presided in all the tribunals of the tremendous inquisition. Being as it were wanton in the full enjoyment of power, they gradually lost sight of that reserve and caution, or rather of that hypocrisy, which was so necessary for their profession, and thereby exposed themselves to the censure of their rivals, the Franciscans. This reduced the Dominicans to the practice of many infamous impostures to support their credit; but one particularly was carried on with such amazing effrontery and villainy as, were it not unexceptionably attested, would, to a rational mind, appear incredible. This, or somewhat like it, perhaps was the reason why Dr. Mosheim has omitted it in the body of his history; but the defect has been amply supplied in a note by his translator, Mr. Maclaine.

‘ The stratagem in question was the consequence of a rivalry between the Franciscans and Dominicans, and more especially of their controversy concerning the immaculate conception of the Virgin Mary. The former maintained, that she was born without the blemish of original sin; the latter asserted the contrary. The doctrine of the Franciscans, in an age of darkness and superstition, could not but be popular; and hence the Dominicans lost ground from day to day. To support the credit of their order, they resolved, at a chapter held at Vimpfen in the year 1504, to have recourse to fictitious visions and dreams, in which the people at that time had an easy faith; and they determined to make Bern the scene of their operations. A person named Jetzer, who was extremely simple, and much inclined to austerities, and who had taken their habit, as a lay-brother, was chosen as the instrument of the delusions they were contriving. One of the four Dominicans who had undertaken the management of the plot, conveyed himself secretly into Jetzer's cell, and about midnight appeared to him in a horrid figure, surrounded with howling dogs, and seeming to blow fire from his nostrils, by the means of a box of combustibles which he held near his mouth. In this frightful form he approached Jetzer's bed, told him that he was the ghost of a Dominican who had been killed at Paris, as a judgment of heaven for laying aside his monastic habit; that he was condemned to purgatory for this crime, adding, at the same time, that, by his means, he might be rescued from his misery, which was beyond expression. This story, accompanied with horrible cries and howlings, frightened poor Jetzer out of the little wits he had, and engaged him to promise to do all that was in his power to deliver the Dominican from his torment. Upon this, the impostor told him, that nothing but the most extraordinary

mortifications, such as the discipline of the whip performed during eight days by the whole monastery, and Jetzer's lying prostrate in the form of one crucified in the chapel during mass, could contribute to his deliverance. He added, that the performance of these mortifications would draw down upon Jetzer the peculiar protection of the blessed Virgin, and concluded by saying, that he would appear to him again, accompanied with two other spirits. Morning was no sooner come than Jetzer gave an account of this apparition to the rest of the convent, who all unanimously advised him to undergo the discipline that was enjoined him, and every one consented to bear his share of the task imposed. The deluded simpleton obeyed, and was admired as a saint by the multitudes that crowded about the convent, while the four friars, that managed the imposture, magnified, in the most pompous manner, the miracle of this apparition in their sermons and in their discourse. The night after, the apparition was renewed with the addition of two impostors, dressed like devils, and Jetzer's faith was augmented by hearing from the spectre all the secrets of his life and thoughts, which the impostors had learned from his confessor. In this and some subsequent scenes (the detail of whose enormities, for the sake of brevity, we shall here omit) the impostor talked much to Jetzer of the Dominican order, which he said was peculiarly dear to the blessed Virgin; he added, that the Virgin knew herself to be conceived in original sin; that the doctors who taught the contrary were in purgatory; that the blessed Virgin abhorred the Franciscans for making her equal with her son; and that the town of Bern would be destroyed for harbouring such plagues within her walls. In one of these apparitions Jetzer imagined, that the voice of the spectre resembled that of the prior of the convent, and he was not mistaken; but, not suspecting a fraud, he gave little attention to this. The prior appeared in various forms, sometimes in that of St. Barbara, at others in that of St. Bernard, at length he assumed that of the Virgin Mary, and, for that purpose, cloathed himself in the habits that were employed to adorn the statue of the Virgin in the great festivals; the little images, that on these days are set on the altars, were made use of for angels, which, being tied to a cord that passed through a pulley over Jetzer's head, rose up and down, and danced about the pretended Virgin to increase the delusion. The Virgin, thus equipped, addressed a long discourse to Jetzer, in which, among other things, she told him, that she was conceived in original sin, though she had remained but a short time under that blemish. She gave him, as a miraculous proof of her presence, a host, or consecrated wafer, which turned from white

to red in a moment, and after various visits, in which the greatest enormities were transacted, the Virgin-prior told Jetzer, that she would give him the most affecting and undoubted marks of her son's love, by imprinting on him the five wounds that pierced Jesus on the cross, as she had done before to St. Lucia and St. Catherine. Accordingly she took his hand by force, and struck a large nail through it, which threw the poor dupe into the greatest torment. The next night this masculine virgin brought, as he pretended, some of the linen in which Christ had been buried, to soften the wound, and gave Jetzer a soporific draught, which had in it the blood of an unbaptized child, some grains of incense and of consecrated salt, some quicksilver, the hairs of the eye-brows of a child, all which, with some stupifying and poisonous ingredients, were mingled together by the prior with magic ceremonies, and a solemn dedication of himself to the devil in hope of his succour. This draught threw the poor wretch into a sort of lethargy, during which the monks imprinted on his body the other four wounds of Christ in such a manner that he felt no pain. When he awakened he found, to his unspeakable joy, these impressions on his body, and came at last to fancy himself a representative of Christ in the various parts of his passion. He was, in this state, exposed to the admiring multitude on the principal altar of the convent, to the great mortification of the Franciscans. The Dominicans gave him some other draughts, that threw him into convulsions, which were followed by a voice conveyed through a pipe into the mouths of two images, one of Mary, and another of the child Jesus, the former of which had tears painted upon its cheeks in a lively manner. The little Jesus asked his mother, by means of this voice (which was that of the prior's) why she wept? and she answered, that her tears were owing to the impious manner in which the Franciscans attributed to her the honour that was due to him, in saying that she was conceived and born without sin.

The apparitions, false prodigies, and abominable stratagems of these Dominicans were repeated every night, and the matter was at length so grossly over-acted, that, simple as Jetzer was, he at last discovered it, and had almost killed the prior, who appeared to him one night in the form of the Virgin with a crown on her head. The Dominicans fearing, by this discovery, to lose the fruits of their imposture, thought the best method would be to own the whole matter to Jetzer, and to engage him by the most seducing promises of opulence and glory, to carry on the cheat. Jetzer was persuaded, or at least appeared to be so. But the Dominicans suspecting that he was not entirely gained over, resolved to poison him; but his con-

stitution was so vigorous, that, though they gave him poison five several times, he was not destroyed by it. One day they sent him a loaf prepared with some spices, which growing green in a day or two, he threw a piece of it to a wolf's whelps that were in the monastery, and it killed them immediately. At another time they poisoned the host, or consecrated wafer, but, as he vomited it up soon after he had swallowed it, he escaped once more. In short, there were no means of securing him, which the most detestable impiety and barbarity could invent, that they did not put in practice, till finding at last an opportunity of getting out of the convent, he threw himself into the hands of the magistrates, to whom he made a full discovery of this infernal plot. The affair being brought to Rome, commissaries were sent from thence to examine the matter, and the whole cheat being fully proved, the four friars were solemnly degraded from their priesthood, and were burnt alive on the last day of May, 1509. Jerzer died some time after at Constance, having poisoned himself, as was believed by some. Had his life been taken away before he had found an opportunity of making the discovery already mentioned, this execrable and horrid plot, which, in many of its circumstances, was conducted with art, would have been handed down to posterity as a stupendous miracle.

At this time, according to Dr. Mosheim, the study of the scriptures was so rare, that when Luther arose, there could not be found, even in the university of Paris, which was considered as the first and most famous of all the public schools of learning, a single person qualified to dispute with him, or oppose his doctrine, upon a scripture foundation. The nature of religious worship was no more than a pompous round of external insignificant ceremonies; but our author is so ingenuous as to own, that before the appearance of Luther the popish divines of this century disputed with a good deal of freedom upon religious subjects, and even upon those that were looked upon as most essential to salvation. The reader, however, is to observe, that this liberty was crushed the moment it was levelled against the supremacy of the Romish see, or the temporalities of the church and the monastic orders. This part of our author's history is read with great advantage with the assistance of Mr. Maclaine's notes, which particularly clear the memory of Luther from the charge of some ignoble motives that led him to oppose the doctrine of indulgences, brought against him by some late authors, though protestants. The accounts given us by Dr. Mosheim of the fruitless personal disputations held between the popish doctors and the heads of the reformation are curious and instructive, but mortifying

tifying to the vanity of human reason and literature. The doctor has drawn the character of the famous Philip Melancthon, which has hitherto been but indifferently understood, in a new and amiable light. Mr. Maclaine is, in his notes, not quite so favourable, in some respects, to that of Luther, as Dr. Mosheim is. The progress of the Reformation in Sweden and Denmark, about the year 1530, is represented in a masterly manner by our author; and we recommend that part of his work to our reader, as we scarcely know of any other, in English, so satisfactory on that head. If Dr. Mosheim has added but little new matter to the history of the Reformation in England and France, it may be said with great justice, that he has methodized it in a most perspicuous and instructive manner. He seems not to have been equally furnished with authentic vouchers with regard to the reformation of Scotland; nor has he told us that Knox, the great apostle of the Reformation there, had notions which were destructive of all civil government, however commendable and successful he might have been in his labours for a reformation of religion. His translator has endeavoured to supply his defects from Dr. Robertson's History of Scotland, who says, that after the year 1561, 'at certain periods the name of bishops was revived there, but without the prerogatives, jurisdiction, or revenues, that were formerly appropriated to that order, and that they were made subject to the general assemblies of the clergy, and their power was diminished from day to day, until their name, as well as their order, was abolished, at the Revolution in 1688, and presbyterianism established in Scotland by the laws of the state.'

Without examining the want of precision in this passage, with regard to the short-lived state of episcopacy in the reign of Charles I. we can by no means think that this general account of it is impartial. During the period between the Restoration and the Revolution, the bishops of Scotland having English consecration, or consecrations derived from English prelates, were restored to the most unlimited exercise of their episcopal functions, and sat as lords of parliament, without being subject to the least control from the inferior clergy; and even at the time of the Revolution, episcopacy was so far from being disagreeable to the genius of the Scots, that it is certain king William would have maintained the order in that country, had not the Scotch bishops been so wrong-headed (as some of the English were) that they refused to recognize his government. It is true, some of the Scots, equally ignorant and enthusiastic, opposed episcopacy, and that the civil government in their own country at that time, in the bloody persecutions inflicted on those dissenters, was a disgrace to humanity; but the

the barbarous assassination of the archbishop of St. Andrew's (whatever his demerits might have been) with other attempts of the same kind, can admit of no excuse or alleviation.

In the second section of this volume, Dr. Mosheim takes notice that the borders of the church were enlarged in the sixteenth century, by the intercourse which the European powers had with the inhabitants of America, Africa, and the maritime provinces of Asia. He discovers the interested and artful conduct of the popes and consistory of Rome in this propagation of christianity, and gives us a most concise, and in some respects new, account of the original of jesuitism at that time. His history of the council of Trent contains all that is valuable or material in hundreds of large volumes written on the same subject; and we wish that the nature of his undertaking could have dispensed with the fanatical ridiculous jargon of the disputes between the Molinists, Jesuits, Jansenists, and many other sects which, through the weakness of the French king in matters of religion, not only filled his own court and kingdom, but were disseminated into other countries, Great-Britain and Holland in particular.

The history of the Greek church, little studied by modern times, and the heresies that sprung up in it, together with the furious attempts made to reconcile it (a capital point with the popes) to the see of Rome, is well executed. But it is with some concern we perceive Mr. MacLaine's love of truth, or what he conceives to be truth, has induced him to differ with Dr. Mosheim, who was a Lutheran, as to many points in dispute between the Lutherans and the Calvinists. It cannot be denied that Mr. MacLaine has often detected his original in partiality for his favourite religion. We cannot enter into particulars, but sincerely wish our translator had less wantonly gazed on the nakedness of Luther, that founder, though not father, of the Reformation. The perusal of Dr. Mosheim's history warrants us in this distinction; for it is clear from thence that the seeds of the Reformation had been sown long before the time of Luther, though crushed by the various arts of power, bigotry, and superstition, which the doctor has most excellently described and explained. This difference between the doctor and his translator runs with some little degree of acrimony on the part of the translator through the remaining part of the volume before us.

Those small spots, however, scarcely deserve animadversion, when we reflect on the vast mass of learning and information that runs through the whole of this work. Dr. Mosheim, above all authors we have seen, is the most successful in exhibiting the mutual lights that true philosophy and true religion throw

throw upon each other. He has given us the most striking and material particulars of the lives and doctrines of modern philosophers as well as divines; and it is only doing justice both to the author and the translator to acknowledge, that they have been candid and respectful in all the accounts they have given us of the reformation, doctrine, and discipline of the established church of England, without making any other compliments to the dissenters from it, than what the spirit of that toleration which the wisdom of our legislature has established, admits of.

We shall close our quotations from this work with a passage which, at this time, when the operations of jesuitism are more than suspected in England, we hope may be thought peculiarly seasonable. Dr. Mosheim, in treating of the doctrine of the church of Rome during the seventeenth century, shews it to be more corrupt than in the preceding ages, in the following words.

‘ If we take an accurate view of the religious system of the Romish church, during this century, both with respect to articles of faith and rules of practice, we shall find that, instead of being improved by being brought somewhat nearer to that perfect model of doctrine and morals that is exhibited to us in the Holy Scriptures, it had contracted new degrees of corruption and degeneracy in most places, partly by the negligence of the Roman pontiffs, and partly by the dangerous maxims and influence of the Jesuits. This is not only the observation of those who have renounced the Romish communion, and in the despotic style of that church are called heretics; it is the complaint of the wisest and worthiest part of that communion, of all its members, who have a zeal for the advancement of true Christian knowledge and genuine piety.

‘ As to the doctrinal part of the Romish religion, it is said, and not without foundation, to have suffered extremely in the hands of the Jesuits, who, under the connivance, nay, sometimes, by the immediate assistance of the Roman pontiffs, have perverted and corrupted such of the fundamental doctrines of Christianity as were left entire by the council of Trent. There are not wanting proofs sufficient to support this charge, inasmuch as these subtle and insidious fathers have manifestly endeavoured to diminish the authority and importance of the Holy Scriptures, have extolled the power of human nature, changed the sentiments of many with respect to the necessity and efficacy of divine grace, represented the mediation and sufferings of Christ as less powerful and meritorious than they are said to be in the sacred writings, turned the Roman pontiff into a terrestrial deity, and put him almost upon an equal footing with
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the divine Saviour; and, finally, rendered, as far as in them lies, the truth of the Christian religion dubious, by their fallacious reasonings and their subtle but pernicious sophistry. The testimonies brought to support these accusations by men of weight and merit, particularly among the Jansenists, are of very great authority, and it is extremely difficult to refuse our assent to them when they are impartially examined; but, on the other hand, it may be easily proved that the Jesuits, instead of inventing these pernicious doctrines, did no more, in reality, than propagate them as they found them in that ancient form of the Romish religion that preceded the Reformation, and was directly calculated to raise the authority of the pope, and the power and prerogatives of the Romish church, to the very highest pitch of despotic grandeur. To inculcate this form of doctrine was the direct vocation of the Jesuits, who were to derive all their credit, opulence, and influence, from their being considered as the main support of the papacy, and the peculiar favourites of the Roman pontiffs. If the ultimate end and purpose of these pontiffs were to render the church more pure and holy, and to bring it as near as possible to the resemblance of its divine founder, and if this were the commission they give to their favourite emissaries and doctors, then the Jesuits would be at liberty to preach a very different doctrine from what they now inculcate. But that liberty cannot be granted to them as long as their principal orders, from the papal throne, are, to use all their diligence and industry, to the end that the pontiffs may hold what they have acquired, and recover what they have lost; and that the bishops and ministers of the Romish church may daily see their opulence increase, and the limits of their authority extended and enlarged. The chief crime then of the Jesuits is really this, that they have explained with more openness and perspicuity those points, which the leading managers in the council of Trent had either entirely omitted or slightly mentioned, that they might not shock the friends of true religion, who composed a part of that famous assembly. And here we see the true reason, why the Roman pontiffs, notwithstanding the ardent solicitation and remonstrances that have been employed to arm their just severity against the Jesuits, have always maintained that artful order, and have been so deaf to the accusations of their adversaries, that no entreaties have been able to persuade them to condemn their religious principles and tenets, however erroneous in their nature, and pernicious in their effects. On the contrary, the court of Rome has always opposed, either in a public or clandestine manner, all the vigorous measures that have been used to procure the condemnation and suppression of the doctrine of the Loyolites; and the

the Roman pontiffs have constantly treated all such attempts, as the projects of rash and imprudent men, who, through involuntary ignorance or obstinate prejudice, were blind to the true interests of the church.'

We are sorry that we must refer to the work itself for a most accurate dissection of Jesuitism, exhibited by the author, and founded upon the express doctrines of its votaries, and is such as must strike every member of regulated society and government with horror and indignation.

To conclude, we must acknowledge that our review of this excellent work is imperfect, though it has extended to an unusual length, because the variety and conciseness of its contents are such as put us under an absolute incapacity to do it justice within our proposed limits. The rational truths of religion are now so generally understood by the learned in England, of all denominations, that we cannot doubt of our receiving their approbation, in communicating from this history a more general knowledge of it to the public, as being the most candid, the most comprehensive, and the most instructive work of the kind that has yet appeared, and such as conveys more real knowledge of ecclesiastical matters than can be found in the contents of any private library.

II. *The Lives of John Wicliff, and of the most eminent of his Disciples; lord Cobham, John Hufs, Jerome of Prague, and Zisca. By William Gilpin, M. A. 8vo. Pr. 5s. 6d. bound. Robson.*

THERE is no species of writing so entertaining as, and certainly none more instructive than, biography, provided the subject be chosen with taste and judgment, and the task executed with genius and precision. In perusing the memoirs of a remarkable personage, the reader's curiosity is indulged with a perpetual gratification; his understanding is informed, his passions are interested, his heart is warmed with emulation, and his conduct influenced by example.

Mr. Gilpin has, in our opinion, very laudably and very properly employed his talents, in transmitting to posterity the lives and characters of those reformers to whose penetration, piety, and perseverance, we in a great measure owe the purity of the religion we profess. He is also commendable for having thus vindicated the honour of his country, in ascertaining to John Wicliff his undoubted right to the title of *first Reformer*, in preference either to John Hufs or Martin Luther.

This performance is ushered in with a short dedication to the bishop of Bristol, and a very elegant poem, intitled, *The House of*
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of Superstition; by Thomas Denton, M. A. rector of Ashsted in Surry. The life of Wicliff, to which is prefixed an emblematical print of him, cannot be supposed to teem with incidents that will strike the generality of readers; but they cannot fail of being very interesting to all those who have a proper idea of the superstition, insolence, tyranny, oppression, and abuses of the popish religion, from which our Wicliff endeavoured to set his countrymen free. This reformer was a great enemy to the usurpations of the Roman see; and gave no quarter in his writings and preaching to the mendicant friars, whom he justly represented as pernicious drones and debauchees. He rejected the pope's supremacy, as well as the merit of monastic vows; and he denied the real presence in the eucharist. He asserted that the scripture alone was the rule of faith; that the church depended on the state; that the clergy ought to have no temporal possessions; that the mendicant orders ought to be abolished, as well as the greater part of the ceremonies of the church; that oaths were unlawful; that dominion was founded on grace; that every thing was subject to fate and destiny; and that all men were predestined to eternal salvation or reprobation.—He inveighed against sanctuaries, pilgrimages, tythes, and prayers for the dead; but was a strenuous advocate for the marriage of the clergy. He believed in purgatory, however, and acknowledged seven sacraments; even in the doctrine of transubstantiation he seemed to waver: he looked upon confession as expedient, though not absolutely necessary; upon penance as of no merit, unless followed by a reformed life; and upon absolution as blasphemy, when practised according to the rules of the church of Rome. He declaimed against praying to saints; but thought images might be serviceable to give the vulgar strong impressions of the poverty and sufferings of Christ, his apostles, and martyrs.

After all, Wicliff, notwithstanding his eminent merit, does not seem to have been quite free of fanaticism.—His unintelligible notions about dominion's being founded on grace, and about the devil's being let loose a thousand years after Christ; his making so free with the said devil in his sermons and writings; his going about preaching barefoot in a long freeze gown; his mortified life, and a certain intemperance of zeal in his declamation, are circumstances that seem to denote that he was not a little tinged with enthusiasm.

The life of Wicliff is followed by that of his disciple Sir John Oldcastle lord Cobham, which is also adorned with an allegorical frontispiece. This gentleman was in favour with Henry V. who pathetically exhorted him to retract his errors: but he was so far from temporizing, that he flatly told the
king

king, 'As sure as God's word is true, to me it is fully evident that the pope is the great Antichrist foretold in holy writ.' This reply gave such umbrage, that he lost intirely the favour of his sovereign. Indeed, lord Cobham appears to have been still a greater fanatic than his master, not without insolence and inconsistency in his character. When he was cited in the king's presence to appear before the archbishop of Canterbury, he appealed to the pope at Rome, whose power and authority he had before disclaimed; and the king was so incensed, that he cried out, 'Thou shalt never prosecute thy appeal.' When he was examined the second time before the archbishop and his clergy, they seemed inclined enough to deal gently with him; but his zeal hurried him into some transports which in a more enlightened age might be thought a little indecent. 'The pope and you together (said he) make whole the great Antichrist; he is the head, you bishops and priests are the body, and the begging friars are the tail that covers the filthiness of you both with lies and sophistry.' Every body the least acquainted with the history of England, knows that lord Cobham, after condemnation, escaped from the Tower, and concealed himself for some years in Wales, where he was betrayed by lord Powis. Then being brought to London, he was hung alive in chains, as a traitor, in St. Giles's fields, and fire being kindled under the gibbet, was burnt to death as an heretic.

The next article is the life of John Hufs, the famous reformer of Bohemia, whose mind was first illuminated by the doctrines of Wicliff, with which he became acquainted in this manner.

'In the year 1381, Richard II. of England married Ann, sister of the king of Bohemia. This alliance opened a commerce between the two nations; and many persons, during an interval of several years, passed over from Bohemia into England, on the account either of expectances, curiosity, or business: some on the account of study. With a view of this latter kind, a young Bohemian nobleman, who had finished his studies in the university of Prague, spent some time at Oxford. Here he became acquainted with the opinions of Wicliff, read his books, and admired both him and them. At his return to Prague he renewed an acquaintance, which grew into an entire familiarity, with John Hufs; and put into his hands the writings of Wicliff, which he had brought over with him. They consisted chiefly of those warm pieces of that reformer, in which he inveighs against the corruptions of the clergy.

'These writings struck Hufs with the force of revelation; He was a man of great sanctity of manners himself, and had the highest

highest notions of the pastoral care. With concern he had long seen, or thought he saw, abuses among the clergy of his time, which were truly deplorable. But his diffidence kept pace with his piety; and he could not persuade himself to *cast the first stone*. He now found that he had not been singular. He saw these abuses and corruptions dragged into open light; and it even mortified him to see that freedom in another, which he had been withheld, by a mere scruple, from exerting himself.

Hufs, convinced of the truth of Wicliff's doctrines, did not fail to propagate them in Bohemia, where he soon became very popular, and attracted the resentment of the Roman see. He was summoned to appear at the council of Constance, whither he repaired on the faith of a safe-conduct granted by the emperor Sigismund, who, nevertheless, basely abandoned him to the fury of his adversaries. After a mock trial, during which he met with nothing but insults and clamour, he was convicted of heresy, and delivered to the secular arm. 'The sixth of July was appointed for his condemnation; the scene of which was opened with extraordinary pomp. In the morning of that day, the bishops and temporal lords of the council, each in his robes, assembled in the great church at Constance. The emperor presided in a chair of state. When all were seated, Hufs was brought in by a guard. In the middle of the church, a scaffold had been erected, near which a table was placed, covered with the vestments of a Romish priest.

'After a sermon, in which the preacher earnestly exhorted his hearers to *cut off the man of sin*, the proceedings began. The articles alledged against him were read aloud; as well those which he had, as those which he had not allowed. This treatment Hufs opposed greatly, and would gladly, for his character's sake, have made a distinction; but finding all endeavours of this kind ineffectual, and being indeed plainly told by the cardinal of Cambray, that no farther opportunity of answering for himself should be allowed, he desisted; and falling on his knees, in a pathetic ejaculation, commended his cause to Christ.

'The articles against him, as form required, having been recited, the sentence of his condemnation was read. The instrument is tedious; in substance it runs, "That John Hufs, being a disciple of Wicliff of damnable memory, whose life he had defended, and whose doctrines he had maintained, is adjudged by the council of Constance (his tenets having been first condemned) to be an obstinate heretic; and as such, to be degraded from the office of a priest, and cut off from the holy church.'

His sentence having been thus pronounced, he was ordered

to put on the priest's vestments, and ascend the scaffold, according to form, where he might speak to the people, and, it was hoped, might still have the grace to retract his errors. But Hufs contented himself with saying once more, that he knew of no errors, which he had to retract; that none had been proved upon him; and that he would not injure the doctrine he had taught, nor the consciences of those who had heard him, by ascribing to himself errors, of which he had never been convinced.

'When he came down from the scaffold, he was received by seven bishops, who were commissioned to degrade him. The ceremonies of this business exhibited a very unchristian scene. The bishops forming a circle round him, each adding a curse took off a part of his attire. When they had thus stripped him of his sacerdotal vestments, they proceeded to erase his tonsure, which they did by clipping it into the form of a cross. Some writers say, that in doing this, they even tore and mangled his head; but such stories are unquestionably the exaggeration of zeal. The last act of their zeal was to adorn him with a large paper cap, on which various and horrid forms of devils were painted. This cap one of the bishops put upon his head, with this unchristian speech, 'Hereby we commit thy soul to the devil.' Hufs smiling, observed, 'It was less painful than a crown of thorns.'

'The ceremony of his degradation being thus over, the bishops presented him to the emperor. They had now done, they told him, all the church allowed. What remained was of civil authority. Sigismund ordered the duke of Bavaria to receive him, who immediately gave him into the hands of an officer. This person had orders to see him burned, with every thing he had about him.

'At the gate of the church a guard of 800 men waited to conduct him to the place of execution. He was carried first to the gate of the episcopal palace; where a pile of wood being kindled, his books were burned before his face. Hufs smiled at the indignity.

'When he came to the stake, he was allowed some time for devotion; which he performed in so animated a manner, that many of the spectators, who came there sufficiently prejudiced against him, cried out, 'What this man hath said within doors we know not, but surely he prayeth like a christian.'

'As he was preparing for the stake, he was asked whether he chose a confessor? He answered in the affirmative; and a priest was called. The design was to draw from him a retraction, without which, the priest said, he durst not confess

him. 'If that be your resolution, said Huss, I must die without confession: I trust in God, I have no mortal sin to answer for.'

'He was then tied to the stake with wet cords, and fastened by a chain round his body. As the executioners were beginning to pile the faggots around him, a voice from the crowd was heard, 'Turn him from the east; turn him from the east.' It seemed like a voice from heaven. They who conducted the execution, struck at once with the impropriety, or rather prophaneness of what they had done, gave immediate orders to have him turned due west.

'Before fire was brought, the duke of Bavaria rode up, and exhorted him once more to retract his errors. But he still continued firm. 'I have no errors, said he, to retract: I endeavoured to preach Christ with apostolic plainness; and I am now prepared to seal my doctrine with my blood.'

'The faggots being lighted, he recommended himself into the hands of God, and began a hymn, which he continued singing, till the wind drove the flame and smoke into his face. For some time he was invisible. When the rage of the fire abated, his body half consumed appeared hanging over the chain; which, together with the post, were thrown down, and a new pile heaped over them. The malice of his enemies pursued his very remains. His ashes were gathered up, and scattered in the Rhine; that the very earth might not feel the load of such enormous guilt.'

The next person who makes his appearance in this venerable list of reformers is Jerome of Prague, one of the most zealous followers of John Huss. This man went also voluntarily to Constance, seemingly ambitious of the crown of martyrdom: but his nature shrunk on the trial; and, like our Cranmer, he signed a recantation. He was so ashamed of his defection, however, that he rejoiced when he understood he was to be brought to a second trial; and he took that opportunity of disclaiming what he had done before through the infirmity of his nature. He spoke with great spirit and elocution; and suffered at the stake with the same constancy which afterwards distinguished the death of Cranmer.

The best elogium that can be made on Jerome of Prague is the following letter from Poggé of Florence to the celebrated Leonard Aretin, both zealous adversaries to the cause of this Bohemian Reformer.

'In the midst of a short excursion into the country, I wrote to our common friend; from whom, I doubt not, you have had an account of me.

'Since my return to Constance, my attention hath been wholly

wholly engaged by Jerome, the Bohemian heretic, as he is called. The eloquence, and learning, which this person hath employed in his own defence are so extraordinary, that I cannot forbear giving you a short account of him.

‘To confess the truth, I never knew the art of speaking carried so near the model of ancient eloquence. It was indeed amazing to hear with what force of expression, with what fluency of language, and with what excellent reasoning he answered his adversaries; nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behaviour. It grieved me to think so great a man was labouring under so atrocious an accusation. Whether this accusation be a just one, God knows: for myself, I enquire not into the merits of it; resting satisfied with the decision of my superiors.—But I will just give you a summary of his trial.

‘After many articles had been proved against him, leave was at length given him to answer each in its order. But Jerome long refused, strenuously contending, that he had many things to say previously in his defence; and that he ought first to be heard in general, before he descended to particulars. When this was over-ruled, ‘Here, said he, standing in the midst of the assembly, here is justice; here is equity. Beset by my enemies, I am already pronounced a heretic: I am condemned, before I am examined.—Were you gods omniscient, instead of an assembly of fallible men, you could not act with more sufficiency. Error is the lot of mortals; and you, exalted as you are, are subject to it. But consider, that the higher you are exalted, of the more dangerous consequence are your errors.—As for me, I know I am a wretch below your notice: but at least consider, that an unjust action, in such an assembly, will be of dangerous example.’

‘This, and much more, he spoke with great elegance of language, in the midst of a very unruly and indecent assembly: and thus far at least he prevailed; the council ordered, that he should first answer objections; and promised that he should then have liberty to speak. Accordingly, all the articles alleged against him were publicly read, and then proved; after which he was asked, whether he had ought to object? It is incredible with what acuteness he answered; and with what amazing dexterity he warded off every stroke of his adversaries. Nothing escaped him: his whole behaviour was truly great and pious. If he were indeed the man his defence spoke him, he was so far from meriting death, that, in my judgment, he was not in any degree culpable.—In a word, he endeavoured to prove that the greater part of the charge was

purely the invention of his adversaries.—Among other things, being accused of hating and defaming the holy see, the pope, the cardinals, the prelates, and the whole estate of the clergy, he stretched out his hands, and said, in a most moving accent, ‘On which side, reverend fathers, shall I turn me for redress? whom shall I implore? whose assistance can I expect? which of you hath not this malicious charge entirely alienated from me? Which of you hath it not changed from a judge into an inveterate enemy?—It was artfully alledged indeed! Though other parts of their charge were of less moment, my accusers might well imagine, that if this were fastened on me, it could not fail of drawing upon me the united indignation of my judges.’

‘On the third day of this memorable trial, what had past was recapitulated: when Jerome, having obtained leave, tho’ with some difficulty, to speak, began his oration with a prayer to God, whose divine assistance he pathetically implored. He then observed, that many excellent men, in the annals of history, had been oppressed by false witnesses, and condemned by unjust judges. Beginning with profane history, he instanced the death of Socrates, the captivity of Plato, the banishment of Anaxagoras, and the unjust sufferings of many others: he then instanced the many worthies of the Old Testament in the same circumstances, Moses, Joshua, Daniel, and almost all the prophets; and lastly those of the new, John the Baptist, St. Stephen, and others, who were condemned as seditious, prophane, or immoral men. An unjust judgment, he said, proceeding from a laic was bad; from a priest, worse; still worse from a college of priests; and from a general council, superlatively bad—These things he spoke with such force and emphasis, as kept every one’s attention awake.

‘On one point he dwelt largely. As the merits of the cause rested entirely upon the credit of witnesses, he took great pains to shew, that very little was due to those produced against him. He had many objections to them, particularly their avowed hatred to him; the sources of which he so palpably laid open, that he made a strong impression upon the minds of his hearers; and not a little shook the credit of the witnesses. The whole council was moved, and greatly inclined to pity, if not to favour him. He added, that he came uncompelled to the council; and that neither his life nor doctrine had been such, as gave him the least reason to dread an appearance before them. Difference of opinion, he said, in matters of faith, had ever arisen among learned men; and was always esteemed productive of truth, rather than of error, where bigotry was laid aside. Such, he said, was the difference between Austin and Jerome: and though their opinions were not only different, but contradictory, yet the imputation of heresy was never fixed on either. ‘Every

‘Every one expected that he would now either retract his errors, or at least apologize for them : but nothing of the kind was heard from him : he declared plainly, that he had nothing to retract. He launched out into an high encomium of Hufs ; calling him a holy man ; and lamenting his cruel and unjust death. He had armed himself, he said, with a full resolution to follow the steps of that blessed martyr ; and to suffer with constancy whatever the malice of his enemies could inflict. ‘The perjured witnesses (said he) who have appeared against me, have won their cause : but let them remember, they have their evidence once more to give before a tribunal, where falsehood can be no disguise.’

‘It was impossible to hear this pathetic speaker without emotion. Every ear was captivated, and every heart touched.—But wishes in his favour were vain : he threw himself beyond a possibility of mercy. Braving death, he even provoked the vengeance which was hanging over him. ‘If that holy martyr (said he, speaking of Hufs) used the clergy with disrespect, his censures were not levelled at them as priests, but as wicked men. He saw with indignation those revenues, which had been designed for charitable ends, expended upon pageantry and riot.’

‘Through this whole oration he shewed a most amazing strength of memory. He had been confined almost a year in a dungeon ; the severity of which usage he complained of, but in the language of a great and good man. In this horrid place he was deprived of books and paper. Yet notwithstanding this, and the constant anxiety which must have hung over him, he was at no more loss for proper authorities and quotations, than if he had spent the intermediate time at leisure in his study.

‘His voice was sweet, distinct, and full : his action every way the most proper either to express indignation, or to raise pity ; though he made no affected application to the passions of his audience. Firm and intrepid he stood before the council ; collected in himself ; and not only contemning, but seeming even desirous of death. The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity. —I speak not of his errors ; let these rest with him. What I admired was his learning, his eloquence, and amazing acuteness. God knows whether these things were not the groundwork of his ruin.

‘Two days were allowed him for reflection ; during which time many persons of consequence, and particularly my lord cardinal of Florence, endeavoured to bring him to a better

mind. But persisting obstinately in his errors, he was condemned as an heretic.

‘ With a chearful countenance, and more than stoical constancy, he met his fate; fearing neither death itself, nor the horrible form in which it appeared. When he came to the place, he pulled off his upper garment, and made a short prayer at the stake; to which he was soon after bound with wet cords, and an iron chain; and inclosed as high as his breast with faggots.

‘ Observing the executioner about to set fire to the wood behind his back, he cried out, ‘ Bring thy torch hither; perform thy office before my face. Had I feared death, I might have avoided it.’

‘ As the wood began to blaze, he sang an hymn, which the violence of the flame scarce interrupted.

‘ Thus died this prodigious man. The epithet is not extravagant. I was myself an eye-witness of his whole behaviour. Whatever his life may have been, his death, without doubt, is a noble lesson of philosophy.

‘ But it is time to finish this long epistle. You will say I have had some leisure upon my hands: and, to say the truth, I have not much to do here. This will, I hope, convince you, that greatness is not wholly confined to antiquity. You will think me perhaps tedious; but I could have been more prolix on a subject so copious.—Farewell my dear Leonard.’

The life of Zisca, which concludes this volume, is so well known, that we need not make any extracts from it. We shall only observe of the execution of this work, that the style is concise, terse, and perspicuous; that the reflections are pertinent, the characters well drawn, and the incidents generally exhibited in an agreeable and interesting point of view.

III. *A new and complete System of Practical Husbandry; containing all that Experience has proved to be most useful in Farming, either in the old or new Method; with a comparative View of both; and whatever is beneficial to the Husbandman, or conducive to the Ornament and Improvement of the Country Gentleman's Estate. By John Mills, Esq. Vol. III. Pr. 5s. Johnson.*

IF Mr. Mills supposes that any censures we passed on the two first volumes of his work, were dictated either by ill nature or partiality, he does us great injustice; if he errs, it is necessary his errors should be pointed out, as they might otherwise be of very dangerous tendency, by leading the practical reader astray;

astray; and if he is guilty of plagiarism, it is but doing justice to the original authors to mention how much he is indebted to them.

To obviate all future objections, we think it necessary in this place to observe, that the writer of the several articles containing animadversions on Mr. Mills's *System of Husbandry*, never, to his knowledge, had the pleasure of being in company with, or even seeing that gentleman; he has heard that Mr. Mills is a man of sense and learning, but knows no more of him, than what may be learned by an attentive perusal of his works. Can, then, the writer of these articles be thought partial? or can he reasonably be supposed wantonly to censure the works of a man whom he never saw, and who never, he believes, did him the least injury? Let our intelligent readers refer to the work itself, and we flatter ourselves, they will find our censures not ill founded, being such as must naturally occur to every mind capable of judging.

We have the satisfaction of being able to inform our readers, that Mr. Mills's third volume, now under consideration, contains near thirty pages of *original* matter, exclusive of the preface, part of which was written by our author, the remainder by the editor of the third volume of *The Memoirs of the Berne Society*. The original matter above mentioned, we shall be careful to distinguish in the course of the present article.

As Mr. Mills's preface contains a summary of the contents of the volume, we shall permit him to speak for himself:

' Not having been able to comprise in my second volume every article relative to the management of grain; I have, in this, treated first of the enemies to corn, beginning with weeds, than which no one requires more the attention, industry, and perseverance of the farmer, who must extirpate them before he can have complete crops. I then point out the several kinds of vermin most noxious to the husbandman, and indicate the most approved methods of guarding against, or destroying them. Here, a full account is given of that formidable insect which has long desolated, and had at length almost entirely laid waste, a whole province in France. The nearness of our situation to some parts of that kingdom, and the parity of latitude between France and some of our colonies, where the same circumstances in the air may be productive of the same effects, if any of its eggs should unfortunately chance to be brought here, or carried thither, rendered it necessary to expatiate on the means of destroying that amazing pernicious brood: and this I have done the more readily, as the same precautions bid fair to extirpate every other insect that breeds in corn.—When I say, that my guide in this has been Mr. Duhamel, the reader

will justly expect that accuracy which distinguishes his works, and that success which here happily attended his labour.—The preservation of corn, both in granaries, and in transporting it in ships, an article of considerable importance to every maritime nation, concludes the second part of this treatise.

‘ Pastures, taken in a much more extensive sense than the generality of writers on agriculture have hitherto considered them, are the subject of my third part; in which, comprehending under that name whatever is, or may be, properly used for the food of cattle, I begin my first chapter with treating of such plants as may be cultivated interchangeably with corn or pulse. Almost the whole of this is new, in the light here represented, and therefore will, I hope, be of proportionably greater service; because it creates a fund of pasture, hitherto little known in this country.—The second chapter treats of what is commonly called artificial grass: an article from which our farmers have of late experienced many great advantages, but which they have not yet carried to near the perfection of which the experiments here related prove it to be susceptible.

‘ In the third chapter of this part, I have endeavoured to draw a fair comparison between the old husbandry and the new, by relating facts, which speak for themselves, and seem plainly to shew, that though the advantages of the horse-hoeing method may not be immediate, or very striking, in the culture of corn; they are indisputable in that of pulse, of roots, and of various articles which have lately enriched the essential article of pastures. Thus much is evident, even from the few trials that have been made of it in this kingdom.—I am sorry to say the few: but hope my countrymen will soon set examples, which (excepting the experiments communicated by three patriots only, in all this kingdom!) I have hitherto been obliged to borrow from foreigners.

‘ As almost every country, especially if the climate differs, has its particular sorts of natural grasses, which are the subject of my fourth chapter; I have here pointed out the means of ascertaining the comparative value of each, and have given particular descriptions and drawings of such as promise the best success in this country.

‘ The appendix at the end of this chapter was occasioned by a letter with which I was honoured by that excellent patriot the marquis of Turbilly, who, with that admirable greatness of mind which studies to extend every part of useful knowledge, was pleased to send me a particular account of the culture of the great Anjou cabbage: but too late to be inserted in a more proper place.

‘ My fifth chapter treats of a part of husbandry in which the
English

English have hitherto greatly excelled every other people: I mean, the inclosing of land; from which we daily reap such vast advantages, as leave room only to wonder, that there should yet remain amongst us prodigious tracts of now absolutely waste, though in fact, highly improveable, land.—How immensely might the power and wealth of this nation, the splendor and revenues of the crown, and that most important object, population, the true bulwark of the strength and glory of a state, be increased by inclosing, and cultivating, many parts of the extensive forests, heaths, and commons, in this puissant kingdom! The infinite benefits that would accrue therefrom, are evident to a demonstration.

‘I close this volume with a subject truly interesting to every inhabitant of the country, viz. the choice of proper situations to live in: for on that the health, and consequently the welfare, of them all must greatly depend.’

The weeds which Mr. Mills enumerates as enemies to corn, are bind-weed, by some called with-wind; to which are annexed Mr. Lisle's method of destroying it, and an enumeration of several foreign species of this plant (not English weeds) mentioned by Mr. Miller in his dictionary. Next follow blue-bottle, knapweed, matfellow, or centaury, all names of the same plant; and chickweed, with cockle or darnell, colts-foot, (with Mr. Lisle's observations on it) cornflag, and corn-marigold. Our author next mentions couch, couch-grass, quick-grass, knot-grass or dog-grass, and devil's-bit, dock, dyers-weed, ground-ivy, may-weed or morgan, mugwort, mullein, nettle, silver-weed or wild tansey, thistle, chickweed (the common, the first mentioned being that sometimes called spatling poppy) charlock, cow-wheat, devil in a bush or fennel flower, fenugreek, groundsel, hares-foot trefoil, straw-berry trefoil, melilot, spurrey, wild-garlick, crow-garlick or cow-garlick, wild-oats, wild poppy or red-weed, and wild-vetches.

The vermin Mr. Mills mentions, are moles and birds, as rooks, sparrows, and pigeons; with insects, as ants and pismires, which our author observes do great damage to corn in hot countries; snails and slugs, the grub, large maggot or rook-worm; worms; together with some small insects, which he mentions from the writings of Du Hamel, De Chateaufieux, Lisle, Poupert, and Tillet: but the most important of these insects is that described by Mess. Du Hamel and Tillet, which has done so much damage in the Angoumois. As it is not impossible but this insect may, some time or other, infest England, Mr. Mills has kindly extracted as much of Mess. Du Hamel and Tillet's treatise, as fills about forty-five pages of his work.

In chapter IV. where our author treats of the preservation
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of corn, the reader will find many useful observations, principally extracted from Du Hamel's *Elements of Agriculture*; after which we are presented with a *short extract* (only of about thirty pages of Mr. Mills's volume) from Du Hamel's *Traité de la Conservation des Grains, Culture des Terres, & Elemens d'Agriculture*.

We now come to the third part of Mr. Mills's practical husbandry, where he treats of pastures. Our author divides this part of his subject, namely, pastures, into three classes: 1. Those of which the roots are the principal part used for pasture, such as turneps, carrots, parsnips, parsley, potatoes, &c. 2. Those whose leaves and seeds are used for pasture; such as cabbage, cole, rape, &c. 3. Those which are properly called grass; as clover, rye grass, perennial-vetches, &c. We never before knew that either clover or perennial-vetches were *properly* called grass; that clover is *vulgarly* called so, we acknowledge, but it is certainly no species of *gramen*.

In the article of turneps, Mr. Mills has collected, from various authors, some useful observations; but candour obliges us to confess, that they might have been more methodically digested; and, indeed, if he had consulted some Norfolk farmer, he might have obtained an account of their improved method of cultivating this root, which would have been much more useful than all he has said on the subject; and would, besides, have had the additional merit of originality. In page 161, he recommends raising turnep plants in nurseries, and transplanting them in regular rows; but to this he should have added a very necessary caution, namely, to remove them very young; for if a turnep is removed after it is appled, the root does not encrease in size, but the plant runs away to seed.

The next article comprehends carrots, parsnips, and parsley, in which there is nothing worth notice; and he sets out with a mistake in saying, that carrots have only of late years been cultivated in the fields in England for feeding cattle; for in the eastern parts of Suffolk, the use of carrots for the winter feed of cattle, has been long known and practised; and it is common for the farmers there, to make carrots serve the same purpose turneps have many years done in Norfolk.

Potatoes next engage our author's attention; he relates an Irish method of planting them, extracted from Switzer, which he opposes to that of Mr. Miller: In this article Mr. Mills is very deficient; for though he allows that the Irish husbandmen excel in this culture, yet he takes no notice of their method of raising grass-potatoes on lay land, nor of their manuring their stiff loams with lime-stone, gravel, or sand, as they call it, in order to procure a good crop of flax.

Of cabbages our author says but little; it is to be hoped, however, if his work ever arrives at a second edition, he will supply the deficiency from Mr. Randall's *Treatise of the Semi-Virgilian Husbandry*, where he may also find some useful hints respecting the potatoe. Of cole or rape he says still less, tho' it is so important an article in the modern improved husbandry. In Lincolnshire, Cambridgeshire, Suffolk, Essex, and many other counties in that part of England, some hundred thousand acres of cole-seed are annually sown for feeding cattle and making oil; yet our author bestows on this plant somewhat less than two pages. The marquis of Turbilly had not, we presume, when Mr. Mills wrote this part of his work, published his *Essay on the Culture of Cole-seed, as practised by the Flemish Farmers*, or our author would certainly have made use of it.

When Mr. Mills treats of clover, it is with his usual doubts; his extracts are badly arranged and unconnected; his note under page 202 is to the last degree confused; and we must be of opinion, that he has in it entirely mistaken Mr. Miller's meaning.

In the beginning of our author's account of the culture of saint-foin, he gives various extracts from Tull, Du Hamel, Worlidge, &c. But in the conclusion he makes us ample amends, by inserting some experiments on saint-foin, communicated to him by a worthy and patriotic baronet in Yorkshire. This is not only original matter, but is also of real value; and indeed we wish we could, for the sake of our country-readers, have extracted a part of the account; but as it would swell this article to too great a length, we must refer the curious to page 226, & sequent.

In describing the culture of lucerne, Mr. Mills inserts in his work Mr. Rocque's pamphlet on that subject, but without the additions or alterations of the second edition, since published, which we presume he might have had, if he had consulted Mr. Rocque. In page 247 a very useful experiment is recorded, made by a gentleman of the army, who sowed some lucerne by way of experiment on a strong clay, in the county of Surrey, which succeeded; and consequently shews, that lucerne, with proper tillage, will thrive on heavy as well as on light soils. The twenty-seven succeeding pages are filled with Mr. Miller's account of the culture of lucerne, extracted from his dictionary, and the account of some experiments made by Mons. de Chateavieux. Our author is a great recorder of experiments already made public. Towards the conclusion of this article, are some short, but useful remarks on the subject, communicated by a Lincolnshire baronet, a man of sense and experience, which are worthy of attention. Our

Our author next treats of the cytifus; but as it is far from being certain that we know what plant was cultivated by the ancients under this name, he has wisely said but little concerning it. Mr. Mills's account of burnet is, we are sorry to say, confused from the beginning to the end; insomuch that we defy the most attentive reader to discover the author's meaning in various places. He is certainly either negligent or culpable, in not giving due honour to the late Peter Wyche, Esq; to whom we really owe the idea of cultivating burnet as food for cattle; for Mr. Rocque only improved on his hints and directions; and the merit of the Society of Arts consisted in adopting his intentions. This is well known to many members of the Society, the committee of Agriculture in particular, and to all Mr. Wyche's friends.

We shall pass over Mr. Mills's comparison of the old husbandry and the new, because it contains nothing *new* on the subject.

When our author treats of natural grasses, he borrows copiously from Mr. Stillingfleet; and, what is most unpardonable, in his plate of grasses, he suffers his engraver servilely to copy Mr. Stillingfleet's prints, though, if he had been the least acquainted with the subject on which he was writing, he might have gathered specimens, and had them all drawn after nature. He has also confounded the trefoils with the grasses, by treating of them under the same head. In page 346 are mentioned two grasses, in an extract from Dr. Elliot's *Essays on Field Husbandry*, which are likely to prove valuable, namely, the timothy-grass and the fowl meadow-grass; both now actually cultivated by Mr. Rocque, of Walham-Green. From the same author Mr. Mills has another extract of a singular nature, relative to the time of cutting down bushes, when they are to be extirpated. We know very well that plants will bleed more at some times than they will at others; perhaps these are the times discovered by the doctor; but we must refer to the passage in page 352 of the volume we are now reviewing. Can furze be called a grass? Mr. Mills treats of it under the head, *Natural Grass*. We have the same to say of broom, petty whin, Spanish broom, fern, worm-wood, &c. see page 361 & sequent. Our author's method of watering land, which follows soon after, is chiefly extracted from the *Memoirs of the Berne Society*.

In page 419 of this volume, Mr. Mills inserts a letter he had received from the marquis of Turbilly, concerning the culture and uses of the Anjou cabbage shrub. As this relation is curious, and likely to be useful in England, we shall here give it a place, by way of extract:

'The Anjou cabbage shrub is one of the most useful
le-

leguminous plants, for country people. It will grow in almost any soil, not excepting even the most indifferent, provided it be sufficiently dunged. It is but little known about Paris, and in many other places, where it might be cultivated to great advantage.

‘ The seeds of this cabbage are commonly sown in June, in a quarter of good mould in the kitchen garden, which is watered from time to time in case of drought. They will rise pretty speedily, and should be thinned soon after, wherever they stand too thick. The next care is to keep them free from weeds whilst they grow, by hoeing the ground between them. At All-saints, they should be transplanted into the field where they are to remain. They should be planted there in trenches dug with a spade, pretty deep; that is to say, they should be buried almost up to the leaves. The distance between them should be two feet, or two feet and a half, every way, according to the goodness of the soil. Particular care should be taken never to plant them with a dibble, as gardeners plant other sorts of cabbages. A layer of dung should be spread along the bottom of the trench, and the roots of the transplanted cabbages should be covered therewith. The mould taken out should then be returned back upon this dung; and, as the trench will then no longer hold it all, there will remain a ridge between each row of cabbages.

‘ Towards the middle of the next ensuing month of May, the ground should be well stirred between the plants, with a spade, or some other proper instrument, and its whole surface should then be laid quite level. After this, nothing more remains to be done, except pulling up the weeds from time to time, as they appear.

‘ Many husbandmen sow the seeds of these cabbages with those of hemp; and though this way be not so sure as the former, it often succeeds very well, especially in wet years. When the hemp is pulled up, one finds a multitude of little cabbages, which, having then a freer air, afterwards grow apace. They are transplanted at All-saints, in the manner before directed, and are preferred to those of the kitchen garden, because they are not so apt to run up to seed the next spring: for that is an accident which happens sometimes to some of these cabbages, in certain years; and it then becomes necessary to replace them by others which have not run up, and which are reserved for this purpose in a separate spot of ground.

‘ Several farmers use a plough to cut the trench for transplanting these cabbages: but then they do not remove them till the spring, and leave them in the mean while in the place where

where they were sown. They afterwards give the earth a stirring with a spade, and lay it smooth, towards the end of May, in the manner before directed. One sees in many farms in Anjou and Poitou, whole fields of these cabbages, which are a very great resource.

‘ In the month of June, such of these cabbages, which are already large, as do not turn in their leaves for cabbaging, but still continue green, begin to be fit for use, and soon arrive at their greatest perfection, which they retain till the next spring, when they begin to run up, and afterwards blossom. Their seeds ripen toward the beginning of July, and what is intended for sowing should be gathered then.

‘ In Anjou, when these cabbages are entirely run up, they generally grow to the height of seven or eight feet; sometimes they reach to eight feet and an half high, or nine feet; and even yet taller ones have been seen.

‘ From the month of June, when these cabbages begin to be fit for use, their leaves are gathered from time to time, and they shoot out again. They are large, excellent for soup, and so tender that they are dressed with a moment's boiling. They never occasion any flatulence, or uneasiness in the stomach, and they are also very good food for cattle, which eat them greedily. They likewise increase greatly the milk of cows.

‘ Such are the properties of this kind of cabbage, greatly esteemed in Anjou, Poitou, Brittany, the Maine, and some other neighbouring provinces. In Anjou, farmers are even bound by their leases, to plant yearly a certain number of these cabbages, and to leave a certain number of them standing when they quit their farms.

‘ This cabbage forms a kind of shrub, the great utility of which may be gathered from this; that its leaves afford nourishment to men and cattle; and its stalk, which is about the thickness of one's wrist, is used for fuel, when dry. It therefore is a common saying in Anjou, that every one of the cabbages is worth five sols (two pence half penny) a year.

‘ It sometimes happens, in extreme severe winters, that some of these cabbages are frozen; and this is looked upon as a great loss, in the countries I have been speaking of: but that accident is rare; because this kind of cabbage resists frost better than most others.

‘ The ground where these cabbages are planted should be fenced in very carefully, by hedges, or ditches, in order to preserve them from the depredations of cattle, which are extremely fond of them. With this precaution, I have made several plantations of them near the houses which I have built in the midst of the heaths and commons that I have broken up
and

and improved; and they have succeeded well, though the soil is but very indifferent in many places.

‘ I have, near my house in Anjou, two well inclosed fields, destined for this sort of plantation. They are planted alternately, every year, with young cabbages. When these are pulled up, after they have seeded, in the second year, at the time before mentioned, the ground where they stood is dug up, and sowed with peas or beans, the crop of which being taken off before All-saints, makes room for planting of new cabbages, at the proper season. The soil is loosened and enriched by the peas and beans, and by this means the land never is rested; nor is it ever exhausted, because it is dunged whenever the cabbages are planted.

‘ These cabbages are of such excellent service to me, that I have often wondered at their not being cultivated in all the different countries of Europe. I believe they would succeed every where; and I advise all husbandmen to make plantations of them. As their seeds are not yet sold at Paris, the best way will be to procure them from one or other of the above named provinces; and there, to be the surer of them, from actual farmers.

‘ I wish that this short memoir, founded on my own experience, may contribute to extend the culture of this very useful plant.’

In chapter V. our author treats of inclosing, which should certainly have been inserted in the former part of his work, for a good farmer will doubtless inclose before he either plows or sows; and Mr. Mills concludes this volume with an enquiry into the most proper situation of farms and farm-houses.

IV. Museum Rusticum & Commerciale: or, Select Papers on Agriculture, Commerce, Arts, and Manufactures. Vol. IV. Pr. 6s. Davis.

AS this work was evidently calculated for improving the state of our national husbandry, so we are inclined to believe it has proved of great service to agriculture. It has raised in the breasts of the British farmers a spirit of reading for improvement, and, what is of still greater importance, a spirit of communicating, for the benefit of their brethren, the result of their experience. The honest yeoman, whose patriotic spirit naturally glowed within, but who wanted a proper channel to communicate his thoughts to the public, now with pleasure seizes the opportunity offered to him of perpetuating those methods of practice which he has been taught by observation and

and experience, by means of which so much benefit may be derived to posterity.

The volume now before us affords many striking proofs of the truth of the above remark, as the world would, in all probability, have been deprived of the Old Essex Farmer's Letters, as well as of those written by E. S.—Y.—Mago.—Ruricola Glocestria, and many other correspondents whose communications are of real utility, had the *Museum Rusticum* never been published. Nor must we, on this occasion, forget the reverend Mr. Comber, whose letters, though they may contain some dross or alloy, undoubtedly abound with much genuine and pure gold.

We shall now proceed to investigate the merit of some of the pieces which compose this fourth volume. Number I. which seems to be the production of some honest and intelligent farmer, contains proofs why adding farm to farm is greatly detrimental to the nation. This writer is a great enemy to engrossers of land; and gives some very solid reasons, why one man should not be suffered to rent almost a whole parish; a case, we believe, too often verified. The directions for pruning peach-trees, contained in Numb. IV. merit the reader's attention.

Though P. H.'s directions in Numb. VI. for stabbing hoveed cattle, are accurate and useful, yet his remarks on burnet are by far too hasty; in fact, he appears to be unacquainted with Rocque's burnet, and in the notes on the former part of his letter, he is much too philosophical for the honest farmer's reading.

Y.'s letter, Numb. VIII. on the usefulness of acquiring a knowledge of foreign practices in husbandry, abounds with good sense, but we are afraid will prove of little use to the practical husbandman.

Y. Z. who has been a very useful correspondent to this work, has communicated to the editors some experiments which may be serviceable to many: the first relates to the increase in the weight of wool when laid up in the fleece; the next, Numb. XV. contains experiments to determine the real and comparative expence of burning candles of various sorts and sizes; and lastly, the expence of burning chamber-oil in lamps with wicks of various sizes.

Numb. XIX. signed E. S. is truly curious and useful, for it contains a state of the expence of a hoed crop of wheat, and the profit of it is compared with that of the old or common husbandry. This gentleman, who, if we may judge from his style, is both a man of sense and a scholar, preserves a strict impartiality in his examination; yet we find that on 20 acres

of land, in a course of nine years only, there will be a balance of near 150l. in favour of the new husbandry.

The Old Essex Farmer, the great advocate for the subsistence and recovery of chalk on stiff clays, in Number XXII. like a true citizen of the world, is well pleased to find that the phenomenon on which he builds his hypothesis has been observed by others as well as himself; and indeed his quotations from some foreign tracts serve greatly to corroborate what he has before advanced. His doctrine will, we doubt not, be in time universally adopted, but perhaps not before the world has experienced a severe loss in the death of its author. Mr. Austin's letter, which immediately follows, is recommended to the perusal of all who have any connexion with our North American colonies.

S. R's improvement on the crane-wheel appears to be rational, and we are sorry to find it was never put in practice.

The Kentish man's letters particularly merit the attention of the practical farmer, because they contain a series of experiments made for the improvement of poor land.

We would advise the farmer who is inclined to try the new husbandry, to read with the greatest care and attention the letter signed E. S. Number XXIV. as it contains some directions relative to this subject which are undoubtedly excellent, and appear to be the result of practice.

Y's letter, recommending the use of broad wheel waggons to farmers, carries with it a great deal of reason, particularly as the writer seems to argue from facts. The next piece is truly valuable, being in our opinion the best account of the culture of madder published in our language; we cannot therefore resist the temptation of laying it before our readers.

'I have been, says this gentleman, a practical grower of madder for several years, and have tried it upon lands of various kinds; and as I apprehend the cultivation of it in England is of great importance to our trade and commerce, I am willing to communicate (through your channel) the result of my experiments to the public.

'My first trial was upon a small piece of ground near my house, of about forty perches of land, lying pretty low and moist, of a deep mellow soil, and rich black mold, a little inclining to sandy; and underneath about two feet and a half, and in some places three feet of good earth, was a bed of loose sand, with a mixture of gravel.

'I have been the more particular in the description of the nature of this land, because it produced the best English madder I ever had, both as to quality and quantity.

'In March I caused this plot to be dug a full spit deep; and

as it was under natural grafs for some years before, I took care in digging to throw the top turf as low as possible, turning the mold uppermost, in order to prevent the grafs from springing; which had the desired effect. I also took care to pick out all the roots of weeds, and other noxious plants, which were found therein.

‘ In this state it remained above a month; then with a line I divided it into beds of five feet wide, and two feet interval between each bed, raising them a little in the middle with some of the earth in the intervals; then with iron rakes the beds were reduced to a fine garden-mold, leaving them a little rounding, like asparagus beds, in order to shoot off the rain-water; and having procured some strong pack-thread, at every foot distance I tied a small piece of white woollen-yarn, and thus continued the whole length of the line, which afterwards served as a rule where to fix the plants.

‘ This line was extended the whole length, upon the outermost bed, six inches from the side ridge of it; then with iron-shod dibbles a madder-plant was set strong in the ground, near every tuft of white yarn fixed along upon the line.

‘ This row being thus planted, the line was removed two feet forwards, which brought it exactly to the middle of the bed: this being also finished, the line was again removed two feet, and planted as before; and this method I continued till the whole was planted. Thus there were three rows of plants in each bed, at two feet distance, and one foot apart in the rows; and the distance between the innermost row of one bed, and the outermost row of the next adjoining bed, was three feet.

‘ During the first summer I kept the young madder quite clear from weeds by hand-hoeing, as soon as any appeared; and in October following I took the haulm, that over-ran the intervals, and spread it over the beds, without cutting any off; then with a spade I covered the haulm with the earth from the intervals about two inches thick.

‘ In this condition it remained during the winter, and in March following the young madder came up very thick and strong; and as fast as any weeds appeared, I kept them down by hoeing, as before; but in the second summer I found there was no necessity of repeating the hoeing after the middle of June; for the haulm was now grown so very luxuriant as entirely covered the surface of the ground, and thereby prevented the weeds from growing; and in October I again spread the haulm upon the beds, and covered it over with the earth in the intervals, as before.

‘ There are three good reasons for covering the madder in winter.

‘ The

* The first is the new dressing of the beds with fresh untried earth.

* Secondly, by this method deep trenches are formed at proper distances throughout the whole plantation, and consequently the beds are kept dry and healthy, and thereby the roots are prevented from rotting, which otherwise they are apt to do, if the water continues too long soaking on the beds.

* The third reason is still more efficacious; for by this means the haulm is entirely rotted, and the volatile salts contained therein are washed down to the roots by the winter rains, which tends more to encrease the vegetation of the plants than double the quantity of any other sort of manure whatsoever, and for this reason, because the salt, inherent in the haulm, is of the same kind with that which was before extracted out of the ground by the growing of the madder, and is now returned into the earth again, in order to renew its former office of vegetation.

* In the third summer very little work was required, only two slight hoeings in April and May, owing to the strength of the haulm, which covered the ground as in the preceding summer; and in October following, the roots were taken up, and this small piece of ground produced one thousand nine hundred and sixty-five pounds* of green roots, which were very large, and the madder, upon trial, was found to be exceeding good.

* In cultivating madder, great care is to be taken to see that every set or plant has some small fibres at the root; and this ought particularly to be observed by those who are employed in taking them out of the ground; for unskilful persons, not used to the business, very often draw up such as have no fibres, at all, and then they certainly miscarry.

* The best way is, to remove the earth from the mother-plant with a small hand-hoe, or some such instrument; and then you may easily find which of the young plants have fibres, and which not.

* In the second spring you must be cautious not to take off above two or three sets from each root; but in the third

* This is seventeen hundred, two quarters, and five pounds, and, in kind, at fifteen shillings *per* hundred, (which is a low price as madder now sells) comes to thirteen pounds three shillings and two-pence, being the produce of a quarter of an acre only; which sum, multiplied by four, makes the produce of an acre fifty-two pounds twelve shillings and eight-pence.

spring, when they are deeply rooted, you may take off almost as many as you please, without injury.

* The sooner the young plants are set after they are taken up, the better; and if you are obliged to have them at a distance, so that they cannot be set again in less than three or four days after they are taken up, they must be well watered at first planting, and repeated, as often as you see occasion, till they have taken root.

† In dry seasons, the young plants very often die for want of moisture soon after they are planted; and in large plantations the expence of watering would be too great; therefore I always get my land ready early in the spring, and wait for some showers falling; and when I find them just at hand, and sometimes in the rain, I get a great many hands, and immediately go to work, some * taking up, and others raking and planting, so that the whole is soon finished, even in a large piece of ground; and when the plants are well watered at first, they soon take root, and afterwards they will stand a dry summer very well.

‡ In the most favourable seasons some few plants always die soon after they are set; therefore, about three weeks after planting, you must go over your madder ground, and replace such as have failed, with the best and most likely plants; and if the season be dry, let them be well watered at first planting; but if, after all, you find any miscarry, (which, in a dry summer, they sometimes will do) the best way is to fill up the vacancies † with winter-plants, in October following, just before you cover the haulm.

Madder may be successfully planted from the middle of March to the end of May, according as the spring is either forward or otherwise; but if showers should happen to fall in April, this is the best month in the year for planting madder. There should be no dung of any kind laid upon the ground during the time the madder is growing, because it has been

* Women are generally employed in this work, and two men will plant as fast as six women can draw.

† In September or October, when the madder is dug up for use, you may observe, near the crown of the root, several branches thick set with small buds, and some fibrous roots growing underneath: these, when cut into lengths of about three or four inches each, and planted any time during the winter, will grow very well.

N. B. they are called winter-plants, by way of distinction.

found

found to give the madder a bad colour; and if the land is in good heart, and proper for the purpose, there will be no need of it.

‘ About five years ago, I planted an acre of madder on a light, dry, sandy soil, which produced a tolerable crop, but nothing equal to the other.

‘ I likewise tried it upon an acre of land, of a loamy, mellow soil, somewhat sandy, about a foot deep in mold; and underneath is a cold, stiff clay: from this piece I had great expectations, as the plants thrived very well at first, but in the second summer, when the roots reached the clay, the plants died away, and came to nothing; therefore I am satisfied, a cold clay is by no means proper for madder.

‘ I have also, at this time, two other acres of madder, which I intend to take up next winter; it will then have stood three summers. The soil is a deep hazel mold, worth about twenty shillings *per* acre. Instead of digging it with the spade, I plough-trenched it at least eighteen inches deep, but managed, in all other respects, like the former. From the appearance it made last summer, I have no great expectations from this plantation, though, I fancy, it will be a saving crop.

‘ *Expences attending the culture of an acre of madder, supposing the land to be worth forty shillings per acre.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
‘ Rent for three years	6	0	0
Digging ditto at two-pence per perch	1	6	8
Dividing ditto into beds, two men one day, at one shilling each	0	2	0
Raking ditto, two men one day, at one shilling each	0	2	0
Planting ditto with two thousand plants, one day, at one shilling and six-pence each	0	3	0
Six women to take up two thousand ditto, at six-pence each, one day	0	3	0
Hoeing the first summer five times	0	15	0
Covering ditto in autumn the first year	0	6	0
Hoeing ditto the second summer three times	0	9	0
Covering ditto in autumn the second year	0	6	0
Hoeing ditto the third summer twice	0	4	6
To be paid in lieu of tythe, at five shillings per acre per annum	0	15	0
Digging ditto out of the ground	5	0	0
Total of expences	15	12	2
As I always allow my people beer when they are about this business, I may add	0	6	0
Which brings the whole expence to	15	18	2
I 3			In

‘ In the above account I have not reckoned any thing for the plants; for though they cost considerably at first, yet it is then done once for all, to any person who continues to propagate madder, as he has always a constant supply from his own plantations.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Produce of an acre of madder — — —	52	12	6
Expences — — — — —	15	18	2
Clear profit — — — — —	36	14	4

‘ In the business I follow, which is that of a clothier, a great deal of madder is used in dying; and being of opinion that there are many useful discoveries now lying dormant, only for want of proper methods to bring them to light, I determined to try an experiment on madder; accordingly I took twenty pounds of the green root, and having washed it clean from dirt and filth, I bruised it in a large iron mortar just before using, and with other ingredients I dyed half a pack of wool of a dark, full drab: upon examining my colour, I found it full as good as though I had used four pounds of the best umbro madder, imported from Holland; so that, according to this calculation, which is founded on experiment, five pounds of green madder-root is equal to one pound of dry manufactured madder; and as I have found this method to answer, I have continued to use the root in this condition ever since, and find it much the best and cheapest way; for the green root is bruised very easily in the mortar, and thereby saves a great expence in drying, pounding, &c.

‘ Before I quit this subject, I would advise those persons who are inclined to cultivate madder, to be very cautious in the choice of land for this purpose; for hereon their success chiefly depends. Madder being a plant that draws a great deal of nourishment, consequently the richest and deepest lands are to be chosen, and such as lie pretty low; for high lands are seldom fertile.

‘ If, by means of this letter, any of my countrymen should be excited to a laudable attempt to cultivate this useful commodity, they will probably find the directions here laid down not only useful, but necessary, as being the result of many years experience.

February 16,
1765.

I am, Gentlemen,

Your humble servant,

A CLOTHIER.

‘ P. S. I had almost forgot to give directions for preserving the green madder-root, which is easily done by covering it over with *s. n. l.*, or dry earth, till you have occasion to use it; and

and I have reason to believe it might be secured in this state for many years, without injury, on a dry earthen floor.'

We have already observed, that some of Mr. Comber's letters are truly valuable. To point out all the useful passages with which they abound would take up too much room: yet we must recommend to the perusal of our country readers his reflections on the culture of rye, contained in number 50. Mago's letter, which immediately follows, is also undoubtedly worthy of notice: it contains an account of some experiments made in sowing and transplanting burnet, in drilling oats, and transplanting lucerne. Y.'s two pieces marked number 62 and 63, are curious and useful; the same may be said of number 69, which in one view shews the daily, weekly, and yearly allowance of provisions for each man in the royal navy. The next letter, signed Mago, should be attentively read by all who are fond of improvements, and wish to introduce the general use of that valuable plant called lucerne.

The editors have presented the public in this volume with a most elegant quarto copper plate, containing representations after nature of all the grasses; for gathering the seeds of which, the Society for the Encouragement of Arts has advertised premiums. The specimens for this purpose were furnished by Mr. Comber, and two writers who sign themselves Clericus and Londinensis. Such a plate will be more peculiarly useful, as some of the grasses advertised are not to be found either in Mills's Husbandry or Stillingfleet's Tracts, to which alone the candidates are referred.

In testimony of the merit of number 76, on the lateral pressure of water, we need only mention that Mr. Perry's name is at the head of it. Mr. Comber's comparative view of the profit of wheat and rye lands in the same neighbourhood, contained in number 82, has its use. Number 87 contains a very useful though simple method of making horses lye down in a stable; it consists only in tying a piece of strong packthread or laycord tight round the horse's tail, without breaking the skin, and as near the rump as possible. The Flemish farmer's method of cultivating cole-seed by transplantation, as related by the marquis de Turbilly, of which an abstract is given by Clericus in number 89, merits an attentive perusal. Number 93 describes a method of plowing peculiar to Egypt, recorded by Hæfelguist, who was one of the most promising disciples of Linnæus, and who first explored the natural history of Palestine and many parts of Egypt: this method consists in fixing a tube in such a manner as to convey water, from a bag, which hangs on the plowman's shoulder, to the earth near the share point in plowing.

To insert in this work such of the Society's premiums as relate to agriculture or mechanics, was certainly a prudent step; as they will, through this channel, be probably conveyed to the very people who ought to know them, which repeated publications in the news papers have never been able to effect. Clericus's botanical account, in number 99, of the several grasses contained in the plate just mentioned is a very useful illustration of it. We think the writer merits the thanks of the public for his endeavours to improve our agriculture. The directions for raising flax, contained in number 106, are excellent; and they have the additional merit of being composed by some experienced officers of the commissioners and trustees for fisheries, manufactures, and improvements in Scotland, being distributed gratis some time since by order of the above commissioners. Another essay on the culture of flax immediately follows, being an abstract of a letter published by the very accurate and intelligent Mr. Tschiffeli, in the Memoirs of the Berne Society. The two methods may thus be easily compared, and if either of them should be in any point deficient, it may be improved by the other. We would, by no means, have our readers imagine, that of the 108 pieces contained in this volume, those only we have mentioned are possessed of merit; on the contrary, we know there are many more highly useful, and if the subjects of some few are deemed trite and common, let the candid reader reflect, that the principal intention of the work is to improve the common farmers, many of whom are entirely ignorant of practices well known in parts at no great distance from their habitations.

V. *Chrysal: or, the Adventures of a Guinea. Wherein are exhibited Views of several striking Scenes, with curious and interesting Anecdotes, of the most noted Persons in every Rank of Life, whose Hands it passed through, in America, England, Holland, Germany, and Portugal. By an Adept. Vols. III. and IV. 12mo. Pr. 6s. Becket.*

IN reviewing the two first volumes of this work (see vol. 9, pag. 419) we hinted that the author writ too much from reflection, and too little from nature. He seems to have profited by our observation, for in the two volumes before us, we know that he has drawn many characters from nature, or rather from life, and consequently with truth, justice, and precision. His description of the British service by sea and land, during the late war, and the characters he introduces, may be useful even in a national sense; but the latter are so strongly marked,

marked, that it would be improper in us to say any more on that subject. It is sufficient to observe, that Mr. Chrysal, the hero and supposed author of the story, by coming into the possession of various officers in both departments, has an opportunity of exhibiting scenes and actions which historians and news-writers never knew, and had they known them they durst not have publish'd. His description of the conduct and sentiments of two noble brothers, the one a soldier, the other a seaman, proves that since our review of his two former volumes, this author has beheld *nature reflected by a true mirror*. To unbend the mind of the reader from real incidents, the novelty of which consists in the agreeable and uncommon manner of their being told, the author has, we think, very judiciously, thrown in several affecting incidents, which, though fictitious, give a relief to his living characters. In short, we think that the first book of the third volume before us is well worth the attention, not only of the public, but its governors.

In the second book of the same volume, his description of a worthy British subject, long resident in America, and deservedly honoured with distinctions and titles by his royal master, and who finds a lady wandering in the woods, who proves afterwards to be an Ephesian matron, is forced, unnatural, and improbable. We cannot approve of the unlimited, and indeed incredible, concubinage, in which the same worthy commander indulges himself with his American women; and, admitting the fact to be true, it had better have been suppressed. We have nothing to object to Chrysal, while in custody of a certain patentee; and the adventure of the baboon is a good laughable circumstance, in the description of the more than infernal monastery which he exhibits; tho' we are sorry if any part of the scenes he presents are real.

Common, or rather vulgar fame, does not at all justify Mr. Guinea, in the account of the personage who is supposed to have hanged a poor wretch, while he was feeding him with the hopes of a pardon. His description of the beau, to whom he was paid by a pawn-broker, is humorous, just, and to be often found in life: we shall give a specimen of our author's manner and genius, in his account of this beau's way of living; which, we think, is well painted, and shews great knowledge of the world. Speaking of his receiving him from the pawn-broker, he says, 'When this weighty transaction was concluded, he returned home, and changing his dress repaired to a coffee-house at the court end of the town, where he talked over the news of the day with all the significant airs and importance of one in the secret, confirming every word he said with the authority of his cousin, this lord, or his friend that duke,

duke, till he carelessly out-stayed all his engagements for supper, when a Welsh-rabbit, and three penny worth of punch, made him amends for the want of a dinner, and he went home satisfied.

‘ Well as I was by this time acquainted with the inconsistencies of human life, I could not help being struck with the contradiction between the external appearance, and domestic economy of my new master. The former was in all the elegance of taste and affluence, while the latter was regulated by the strictest parsimony that nature could support. He lodged in a house, which opened into a genteel street, and had a back door into a blind alley, that served him whenever he chose to go out or come in incog. Here one room up three pair of stairs (but the name of the street over-balanced that, and every other inconvenience) served him for every purpose of life, in most of which he ministered to himself, undisturbed by the company of any one, but his hair-dresser, laundress, and tailor, at their appointed times. To all others he was constantly denied by the people of the house, who received all messages for him, and returned proper answers. But the manner of his life will be best described by the history of the one day, I was in his possession, the business of every day being invariably the same.

‘ As he had sat up late, it was near noon when he arose, by which genteel indulgence he saved coals, for his fire was never lighted till after he was up. He then sallied out to breakfast in a tarnished laced frock, and his thick soled shoes, read the papers in the coffee-house (too soon after breakfast to take any thing) and then walked a turn in the park, till it was time to dress for dinner, when he went home, and finding his stomach out of order from his last night’s debauch, and his late breakfasting, he sent the maid of the house for a bason of pea-soop from the cook’s shop to settle it, by the time he had taken which, it was too late for him to think of going any where to dine, though he had several appointments with people of the first fashion. When this frugal meal was over, he set about the real business of the day. He took out, and brushed his best cloaths, set his shirt to the fire to air, put on his stockings and shoes, and then sitting down to his toilet, on which his washes, paints, tooth powders, and lip-salves were all placed in order, had just finished his face, when his hair-dresser came, one hour under whose hands compleated him a first rate beau.

‘ When he had contemplated himself for some time with pride of heart, and practised his looks and gestures at the glass, a chair was called, which carried him to a scene of equal mag-

nificence

nificence and confusion. From the brilliant appearance of the company, and the ease, and self-complacency in all their looks, it should have seemed that there was not one poor or unhappy person among them. But the case of my master had convinced me what little faith is to be given to appearances, as I also found upon a nearer view, that many of the gayest there were in no better a condition than he.

‘ Having reconnoitred one another sufficiently to lay in a fund for remarks, and bandied about the common cant of compliments, the company sat down to cards, when the looks of many of them soon underwent a change. For prudential reasons my master always declined engaging in parties of this nature, but this night all his address could not excuse him. A lady, whom he had dressed at for a considerable time, happening to come late, unluckily wanted one, and seeing him idle would take no apology. He complied therefore with the best grace he could, and invoking fortune with more fervency than he had every prayed to heaven, cut in; when chancing to fall against her, her superior luck, or skill, aided not a little by his anxiety, soon stripped him of every shilling in his pocket, and sent him home in a pensive mood, to study ways and means for raising another supply; and on this occasion I followed the smiles of fortune, and entered into the service of the winner.’

The picture and history of the female gamester, is agreeable and well told; and the colonel’s history entertaining. We cannot, however, omit observing one improbability in the history of our Guinea; and that is, his familiarity with authors, whom he has a most excellent knack at describing. The rake’s adventures in the waggon, at the inn, and at his marriage, are described with true humour.

We can however by no means approve of this manner of writing, which was first introduced into the English language by the authorefs of the *Atalantis*, to stigmatize the whig administration under queen Anne. The true secret of its success lies in taking off some strong, noted, feature, which marks the person so as not to be mistaken; and then the author is at liberty to tack to it every circumstance of infamy and falsehood, that can either gratify his own malice, or promote the sale of his work.

We beg leave to observe, that to ridicule folly and to expose guilt, require different talents. If Mr. Foote had added murder, poisoning, perjury, incest, or the like crimes, to the characters of his Auctioneer, his major Sturgeon, or his Commissary, the exhibitions of those would have been received by the public with contempt and detestation; and we cannot help being of opinion, that the benefit which mankind receives from

from the detection of fifty wicked characters, cannot compensate for the crime of traducing one worthy person.

VI. *Original Poems on several Subjects. In two Volumes. By William Stevenson, M. D. 12mo. Pr. 5s. sewed. Hawes.*

Phæbe, fave, novus ingreditur tua templa sacerdos.

THIS author has taken the laudable precaution to inform the public, in black letters, that his book is entered in Stationers-hall according to act of parliament; a very necessary declaration, in an age when good authors are so apt to be injured by the piracy of booksellers and periodical compilers.

No less laudable and pious is our bard's dedication to his own father, which abounds with many warm expressions of filial love, gratitude, and veneration.

In the preface, which is sensible enough, we find one pleasant mistake, relating to our worthy friend Dr. Armstrong, whom our author mentions as an eminent physician and poet of the last age.— This is a sort of foretaste of posthumous fame which few authors are indulged with during their natural lives.

The advice which Dr. Stevenson gives to the critics is not amiss, 'Were I authorised to prescribe (says he) when the critic should put on his spectacles, and estimate the merit or demerit of my book, after dinner should be the precise period, when the mind has been (perhaps) delighted and amused with agreeable company, and gently elevated with a glass of generous liquor.' As it is uncertain, however, when we may be indulged with a good dinner and a chearful glass, we have sat down to peruse these poems fresh and fasting, when the spirits are alert, and the judgment is unclouded by the fumes and vapours of indigestion.

In the first place then, we must allow that in the first poem of this collection, intitled '*Vertumnus, or the Progress of Spring, in six books,*' we find some animated lines, and warm description: at the same time we cannot help saying, it is on the whole a crude piece, which might have been very well spared, considering that our author's countryman, Thomson, had already obliged the world with a philosophical poem of extraordinary merit on the same subject, from which, if we mistake not, Dr. Stevenson has freely borrowed.

We shall not dwell on little errors or mistakes in the rhyme, cadence, or quantity of syllables. These are indeed owing to the Scotch manner of pronunciation; such as, *severe* rhyming to *air*.

Sounds

Sounds infinitely vary'd they *practise*,
Sink to the lute, or to the clarion rise.—
— Brooks foully swoln by many a sordid rill,
The gross *refuse* of ev'ry slimy hill.—

Instances of the bathos are not unfrequent, *e. g.* speaking of winter;

' While a dark mist of vapours round him forms,
From every quarter gathers in his storms,
And locks up all his magazines of cold,
That late requir'd the mantle's thickest fold:

The said winter

' Speeds fullen to the north's congenial sky,
Where icy deserts meet his downcast eye;
Where barren tracts immense, to spring unknown,
With all the depths of wildness overgrown.

We apprehend this last couplet is a flat poetical contradiction; inasmuch as a place *overgrown with all the depths of wildness*, implies rather a luxuriancy of spring than a want of it; if there is not still another impropriety in representing a desert overgrown with *depths*.

For flatness and anticlimax, take the following lines.

— ' For one thing some, some for another call,—
— Ocean and sky, at unknown distance met,
Serene, seem to reproach *their sails unset.*'—

We might swell this account with a great number of articles, but we have no pleasure in multiplying strictures; nevertheless, if every line was animated and correct, we should still complain that the poem was little else than

Versus inopes rerum, nugæque canoræ.—

Where mere description holds the place of sense.

After the 'Progress of the Spring,' which takes up near one half of the first volume, we have an 'Ode to Spring,' and in short, so many flowers, and plants, and shrubs, and rainbows, zephyrs, streams, and azure skies, that we are almost sick of the poetical profusion. We have observed that the Scotch bards in general, (and one in particular, who has been blind from his infancy) deal much in describing the vernal beauties of the year, which they paint with such a luxuriant pencil, that one would be apt to believe they trusted entirely to an imagination running riot in a cold, barren country, where they cannot regulate their fancy by the real exhibitions of nature. Perhaps, indeed, after a tedious and severe winter, such as one must endure in Scotland, the faint appearance of spring produces a
double

double portion of exhilaration, and the Caledonian bards make the most of it, as the best miners are found in the poorest mines. For our parts, when we read this poem, the scene of which is laid in Scotland, and find the poet expatiating on

‘The rich grape in purple clusters hung;’—

Or, describing a love-sick swain in spring, stretching himself fast by the grassy margin of a brook; — or

‘Where lime-trees from noon’s *piercing glance* to screen,
Throw over head a canopy of green;’

we cannot help subtracting as much praise from the poet’s taste and judgment, as we are inclined to grant to his genius and imagination. He puts us in mind of an adventure in which we were concerned in the days of our youth. A gentleman of a very amorous complexion, and very thin habit of body, wrote a sonnet in praise of his mistress, and resolved to sing it under her window at midnight, to an air of his own composing. The piece was replete with fire and scorching flames; but the night was extremely chill, and though the lover had wrapped himself in a great coat, his teeth were chattering with cold, while he declared in measured cadence, that he was glowing, burning, and consuming with love. Notwithstanding his protestations, his quaking and quavering increased to such a degree, that he found it impossible to execute his performance until he had borrowed an additional garment from a watchman, for which he paid half a crown. Thus equipped he continued his serenade till he disturbed the family, and the casement opening at the very instant that he sung, *I droop! I die!* he received such a salutation as had almost made his words good.—It was an unfavoury bath, which, though it cooled the heat of his love, kindled up the flames of a fever, which had well nigh scorched him to death.

We cannot pretend to particularize every poem of this collection; but candour requires that we should give the reader a few specimens of the author’s talents; and these we shall exhibit without selection.

‘On the Ruins of an old Elm.

— *Arbores loquantur, non tantum feræ.* PHÆD.

HAIL! ag’d remains of what thou once hast been,
When, mantled o’er with vernal foliage green,
For stature thy fair form unrival’d stood,
The landscape’s pride, and monarch of the wood.
O did a spark of Pope’s unequal’d fire,
The elegiac numbers but inspire,

From

From thy bare stump the laurel should arise,
And thou once more affect sublime the skies!

What revolutions, in life's strange affairs,
In stations, places, fortunes, studies, cares,
Hast thou beheld, since first thy infant root
Did deep in earth its tender fibrils shoot!
To portray all, whate'er the well-earn'd praise,
In pointed numbers, and in faithful lays,
Would occupy the fam'd Horatian quill,
Yet (strange) the catalogue imperfect still;
Or his, at once his subject and his claim,
Who sung the general passion, *love of fame*.
Yet shall the muse, content with aiming well,
Attempt a theme where others may excel.

Say, since thy birth, what undertakings plann'd,
What armies rais'd—a rumour to withstand.
In seas of their own blood what millions drown'd,
What battles fought—about an inch of ground.
What furies veil'd in sacerdotal gown,
Sent from below to turn worlds upside-down,
What arts a stain on merit to affix,
What villains wasted in a coach and six,
Thousands of Virtue's sons obscurely born,
Haply, the humblest stations to adorn.
What midnight lamps consum'd—a day to fix,
What learning spent—that three and three make six,
What spleen—our merit suffers by compare.
What noble goodly structures—built in air.
To hide us—from ourselves, what treble bars,
What marks of honour—in love's glorious wars.
What tours to distant regions—in the brain.
What contests to support—a harlot's train.
What engines rear'd—a rocket to expel.
What kingly favour shown—for pimping well.
What godlike acts of bounty—to be seen.
What grand contrivances—a knave to screen.
What pomp of language—to describe a dance.
What great resolves—in fashion to advance.
What factions form'd—to discompose a stage,
What laws to mend—the gaming of the age.
What gen'rous friendship—to ourselves avow'd.
What dignity of look—his Lordship bow'd.
What fortunes mortgag'd—that a horse may run.
What striking talents—to compose a pun.
What dreadful terrors—for a midge's sting.
What sums expended—on an insect's wing.

What

What loud laments—a monkey to bewail,
 What grief—for trampling on a lap-dog's tail.
 What freedoms us'd by each fierce son of thunder,
 Resolv'd—his sword and sheath shall never sunder.
 With what audacious haughty front he struts,
 Like yonder bull against some tree that butts!
 By method valiant, and by piece-meal brave,
 How much unlike himself would he behave!
 To Clodia, see how quick revers'd his plan,
 For Clodia, like a hero, kill'd his man!
 Not so mild Ned, he ne'er his rapier gor'd,
 And hence is threaten'd by each poltroon's sword.
 But let the muse to other objects turn,
 With indignation and with anger burn,
 While she but narrates, in impartial rhyme,
 What pass'd when mankind saw thee in thy prime.

To settle faith what sanguine crouds in arms.
 What set devotions paid—to Circe's charms.
 What recollection—at a tart reply.
 What manly boldness—to maintain a lie.
 What high debates—to fix a stallion's price.
 What strength of reasoning—to defend a vice.
 What strong foretastes of heav'n, what perfect bliss,
 What chaste enjoyments—in a strumpet's kiss.
 What looks of dark design, not to disclose
 A mighty secret—which all mankind knows.
 What cordial shakes, with many a gen'rous vaunt,
 What promises—to those who nothing want.
 What looks of honest meaning—to beguile.
 What years attendance to obtain—a smile.
 What learn'd advice—a freckled brow to cure,
 What Christian calm—a pimple to endure.
 What pious multitudes to church repair,
 To take their godly nap, or see the fair.
 How ev'ry night long Sarco's fam'ly pray,
 For he defrauds his customers all day.
 Vano how like a saint, none really more,
 Just now the doctor gave poor Vano o'er:
 How Casto's voice in talking seldom sinks,
 For the best-reason, Casto never thinks.
 How furious Marcia, stamping on the floor,
 Poor George (black crime) forgot to shut the door.
 What obloquy—Aurelia seeks the shade.
 What cruel jests—Amanda's roses fade.
 What endless sighs—not that Aspasia's ill,
 But O! the doctor—kept her from quadrille.

What

What joyful looks (apart) what triumphs vast,
 Just now Almira's husband—breath'd his last,
 How wedlock women—of fourteen adore.
 How self-deny'd to marriage—full threescore.
 How meek Fastidia gen'rously would wed,
 Could she but take a coronet to bed;
 While Chloe ventures on a man downright,
 For O — ! he danc'd most charmingly last night.
 How many maids to marry still delay,
 Because (alas) no husband comes their way;
 Because (at the mere thought compassion starts)
 If wed, whole scores would die of broken hearts !

But who can travel through the maze of life,
 Its little contests, bustlings, cares, and strife,
 Hopes, wishes, fears, in quick rotation seen
 Thy vernal bloom and thy decline between ?
 Sooner the eye may Spring's cast blossoms count,
 Or leaves in Autumn's whirling blasts that mount.
 But now, alas ! thy glory is no more,
 Thy glory wont each season to restore.
 How emblematic of man's common doom,
 Man, so conceited of his nodding plume ;
 Like thee, to see a few short summers glide,
 Then be disrob'd of all his gorgeous pride ;
 Small space between, how'er his prospects tow'r,
 His rites funereal and his natal hour !
 Shall mortals then on length of years depend,
 And stretch out life almost without an end ;
 To fortune, strength, to youth, or beauty trust,
 To rescue, or detain them from the dust ;
 When elms themselves, with all their proud display
 Of branchy verdure, wither and decay ?
 Elms, that can brave the winter's northern blast,
 But by Time's stronger hand subdu'd at last.'

There are some epigrams at the end of this volume, which, out of tenderness to the author, we shall not transcribe.

In order to shew that the author is in *utrumque paratus*, either to pour the cornucopia of praise and panegyric, or wield the trenchant blade of satire, he begins the second volume with keen Iambics. He gives us three cantos of what he calls poetical characters, and more than once directs his bolts against Churchill, of formidable memory. We would have wished, for his own sake, he had not disturbed the ashes of that satirist ; for notwithstanding his declaring in a note, that he had written these strictures before the death of the said

VOL. XX. August, 1765. K Churchill,

Churchill, the reader will be apt to reflect, that though written, they were neither published nor printed; and therefore might have been better omitted, out of regard to the good old maxim, *De mortuis nil nisi bonum*.

Though we cannot afford a great deal of room for quotation, it is but just that we should make the reader acquainted with our author's stile in satire; we shall therefore insert one of his shortest essays of this kind.

ZEPHALINDA.

* Yes, Zephalinda fain would wed,
And venture with a man to bed;
If he can make it but appear,
His rent's a thousand pounds a-year;
The more above it still the better,
But nought below it e'er will get her.
Her darling you exact describe,
If you can him with esquires tribe;
Though it is hinted at by some,
Artists succeed might—with a plum.
Her wooer, to successful prove,
Must with his bags in hand make love;
The weightier they, our fair less nice,
Her smiles fastidious bought by price:
A guinea's jingle has more charms,
More moving pow'rs, more soft alarms,
Than all the pathos that abounds
In mere articulated sounds:
Alas! your oratorical youth
Speak freely ev'ry thing but—truth.
Come then, for Zephalinda's smile,
Who talk this unaffected style;
Above the vulgar daub of phrase,
Which always want of taste betrays.
Your language, without foreign aid,
Untaught by Johnson, can persuade;
The true laconic mode of speech,
Which scorns that sniv'ling term, *befeech*:
Come, to receive, nor ever part,
A Zephalinda's faithful heart;
And sure—till gold and virtue one,
You peace and joy must smile upon.
Nor think our fair sultana can
Impose upon the sons of men.
Who voluntar'ly wears her chains,
Value receiv'd, at least, obtains.

For

For is she not supremely—witty,
 Though blockheads hence her yoke—make pity
 Who can her beauties half display?
 Blithe, courteous, young, polite, and gay.
 What further would ambition crave?
 Come then, and buy the charming slave.

Whether her suitor whig or tory,
 To our fair maid's a trifling story.
 Whether a Methodist, or Quaker,
 He (ev'ry Sunday) serves his Maker;
 With look demure, or priestly quirk,
 Obeys the high church, or the kirk.
 Whether, with three-tail'd wig, or bag,
 Some learn'd jurisprudential wag;
 Who nobly saves, when fools unlock it,
 His client's fortune—in his pocket.
 Whether a doctor of renown,
 Sweeping in sacerdotal gown;
 Who knows, to charm the ravish'd fair,
 All arts and sciences but—pray'r:
 Or, as nice qualms ne'er overstock'd her,
 A very downright carnal doctor;
 Who, when some malady has spent her,
 From death can save her—to torment her.
 But chief she likes, to tell the truth,
 A dear, dear military youth;
 Who never can to her prove cruel,
 Unless when he declines a—duel.
 These all, if fortune makes them like,
 With equal charm of merit strike.
 Each thus, though pair'd like heav'n and hell,
 Becomes the other's parallel.
 Whate'er his colour, fair or brown,
 With carriage up, or carriage down;
 Whether a coxcomb, fop, or cit,
 With, or quite destitute of, wit;
 A boor, in fox chace garments clad,
 Or court-spark, perfectly well bred:
 Whether a patriot of renown,
 In rolls of parliament set down;
 Or that fierce vindicator morum,
 Some plump-cheek'd justice of the quorum:
 In fine, whate'er his birth or rank,
 His money landed, or in bank;
 Whate'er through life his casual track is,
 A rake in theory, or in practice;

If he can but commodious fix
 Our charmer in a coach and six,
 Such, if but physically man,
 Comes up to Zephalinda's plan:
 And justly too; for marriage, sure,
 Is not Love's, but Ambition's cure.

Nor rashly Zephalinda blame,
 Not anxious more for wealth, than fame,
 Who fame's pursuit so far would carry,
 As to be wretched, that is, marry.
 Say, why the rich man she affects,
 And nobly merit *poor* neglects.
 Thus, to evince her sterling wit,
 She greatly dotes on sacred writ;
 Would have its sayings all fulfill'd,
 And all its precepts deep instill'd;
 Concern'd, that consecrated book
 Should be for pert romance forsook;
 (How well she on the sense has stumbled!)
 Which says, 'The proud man shall be humbled.'

His apostrophe to the Reviewers in what he calls the Conclusion of his Satires, we take in good part, and with pleasure treat him as gently as we can, consistent with that impartiality which we propose as the rule of our conduct.

The last part of the second volume is composed of a collection of elegies and epitaphs, some of which are unconscionably long, and others insipid enough.—The elegy on the cutting down of an oak takes up no less than sixty-two pages.—One of the least exceptionable is that to the memory of William Shenstone, Esq.

To the Memory of William Shenstone, Esq;

*Quis desiderio sit pudor, aut modus
 Tam chari capitis?*

* Ye sacred Pow'rs of harmony! if such
 E'er put the sable robe of mourning on;
 Now, when no gen'rous eye can weep too much,
 Now shed the plaintive tear, for Shenstone's gone.
 Nor fled a kindred spirit to the skies
 Lamented more by all the tuneful train!
 But him they vain implore, with streaming eyes,
 To animate his gentle form again!

Ah!

Ah! not for this, death with officious grasp
Seiz'd the string lyre that trembled in his hand,
While to his breast his arms tenacious clasp,
And angels round but half-consenting stand!
Ah! not for this, the early sudden call,
Some radiant seraph's golden harp to tune,
While humbly he his own on earth let fall,
But ah! humanity still thinks too soon!
For Shenstone gone, while silence muses round,
Hear the sad genius of each grove bewail!
Villas return the melancholy sound,
And echoes dwell upon the mournful tale!
Sad murmurs waft it down the gurgling brook!
Sad zephyrs sigh it through the conscious shade!
To heav'n when he his blissful journey took,
Few pow'rs of song behind their Shenstone staid
Shenstone! with what enchanting voice he sung!
How smooth, how chaste, how soft, his numbers flow!
How on each note the ravish'd shepherds hung!
How did their hearts dilate! their bosoms glow!
For oft he fond deceiv'd the lengthen'd hours,
To copy Nature, made immortal hence—
How delicately love's all-gentle pow'rs
Touch'd into life his nicely-feeling sense!
How few, O nature, happily excel
In thy prime gifts, simplicity and ease?
Thy careless elegance becomes us well,
If we the ear would captivate, or please.
Say, whence the labour'd strains neglected flow,
Tho' haughty learning boasts each splended line?
Hence, would the self-proud critic deign to know,
Beyond thy test, O Nature! we refine.
How little art imparts, when all she gives,
Vainly to rival him by thee inspir'd,
Let Shenstone tell!—but ah! no Shenstone lives,
Else angels mourn a bard from heav'n retir'd!
Heav'n claims its bards, a laurel-circled throng,
A few revolving suns to mortals lent;
From earth, if haply tarrying there too long,
To summon them, Death's on kind message sent.
Thus he, who grew immortal as he sung
The blissful pair in Eden's happy clime;
Rehearses now, with rapture on his tongue,
To gods the wonders of his theme sublime.

Thus, the remembrance all our grief renews,
 While we a Pope or Addison deplore;
 Thus mourns in elegiac verse the muse
 Britannia's boast, her Shenstone, now no more!

But nature means no triumphs o'er her son,
 For not unkind the earth of him deprives;
 Let then no more our tears officious run,
 Shenstone still lives, while she herself survives.

On the whole, a commendable strain of virtue and religion runs through these poems. The author seems to be a good christian, and a moral man, and we doubt not, is an able physician; but we cannot in conscience allow him to be a great poet, nor admit him, according to his motto, as a consecrated flamen into the temple of Apollo.

VII. *Models of Conversation for Persons of Polite Education. Selected and Translated from the French of M. l'Abbé de Bellegarde.*
 8vo. Pr. 4s. Millar.

THIS performance is by way of dialogue, which is carried on by three friends, Arsennes, Aristus, and Timanthes. The author's method is to lay down a subject for conversation, and to illustrate it by passages from history, especially that of France. The first conversation turns upon the disorders of the passions, and, in our opinion, a very insipid conversation it is, and such as a school-boy of the third form at Westminster would be flogged for, were he to present it as an exercise. We should not be so severe in our censure could we discover in it a sentiment that is either new in itself, or containing any thing above the level of the most vulgar writer, if he has common sense. That the reader may judge for himself, we shall select the first three specimens that occur in the book, and give the separate opinions of the three prolocutors:

‘It must be owned, says Aristus, addressing himself to his two friends, that man possesses many foibles which need reformation: He is continually running headlong into the grossest faults, when he suffers his passions to get the ascendancy over him. The greatest geniuses lose themselves, like other men, when led by passion; for it casts a shade over man, which eclipses the light of his reason. Hence proceed his caprices, his whimsical temper, his restless disposition, his doubts, his fickleness, his inconstancy, the resolutions which he forms one moment and abandons the next, and the many ill-concerted undertakings which are so often attended with such fatal consequences.

‘Most

‘Most men are not ignorant of what you say, replied Arfennes; they know very well, by their own experience, the mischievous tricks which their passions play them; but then they will not take sufficient care to defend themselves from the surprizes of this domestic and dangerous enemy. The past does not long engage their attention to what may happen; but, after so many times being caught in the snare, they are ever ready to run into it again.

‘It is certain, continued Timanthes, that all those accidents, which render life so unhappy, are occasioned by the irregularity of some particular passion. It is impossible to take right measures for the succeeding in any affair of consequence, whilst the impressions of a violent and outrageous passion are the guides we follow. At such a time, we have not cool blood enough about us, to look forwards to the sequel of a doubtful matter, in which we may have been too precipitately engaged.’

We can safely appeal to the most uninformed of our readers, whether any one of those three polite gentlemen (for so they are characterized by the author) in the above specimens of their conversation, discover talents that can be deemed superior to vulgarity itself. The instances from French authors to corroborate those notable observations, are of the same kind. They are a collection of those straws that float upon the surface of history; and, indeed, if there is any merit in the work before us, it is the abbé’s art in making them good for somewhat, by discovering a subject to which they are applicable. This is, at least, like finding a wooden handle for a blade of very dull temper, and which, without the handle, must be entirely useless. But that our reader may not suspect us of being prejudiced against the abbé, we shall here give him the winding-up of this first conversation, where we might reasonably expect something new and brilliant, but we are afraid he will find it terminate in the same flat insipidity which introduced it.

‘Truly, says Aristus, there is no very great difference betwixt a wild beast and a man in a violent passion: he is no longer himself, he makes no distinction between friend or foe, his neighbours or a stranger: he observes no decorum, but confounds all the relations of civil society; and there is ever something whimsical and extravagant throughout his conduct. What is still more unhappy, is, that he is not in a condition to be reduced to reason, nor to be brought to listen to the good advices of his friends. For reason and passion are at eternal variance; and this is what makes the cure so rare to be effected.’

The second conversation turns upon *morality*, and opens with

the character of one Cleander, who has all the means of being happy in this world, and yet is miserable because he thinks himself so, without knowing why. This character is illustrated by that of Lewis XI. of France, who ordered public prayers throughout his kingdom to prevent the north-wind from blowing; and made a vast collection of relics, believing they would secure him from death. The author gives us several other very whimsical particulars of the same monarch, which we shall omit, because they are well known to every one who has the least acquaintance with history. We cannot, however, see with what justice the author has called this a *Conversation upon Morality*, as we do not meet with a single historical instance, among the many he has brought, that can properly fall within that head. The story of the viscount Turenne restoring to her husband a lady of exquisite beauty, whom he took in the castle of Sobre, is a tawdry modernization of the continence of Scipio. The king of Navarre running after the countess of Guiche, instead of pursuing his victory at Coutras, is an action that can scarcely be brought into the class of morality. Neither can we see with what propriety our author has mentioned, under the same head, a very singular law of the English, with regard to their women, which is, that, notwithstanding a married woman should be absent above a year from home, yet, provided her husband goes not out of Great-Britain, should she, in the interim, be brought to bed, he is obliged to father the child as his own, and as such to take care of it. Our author next entertains us with a very facetious custom (as he calls it) of the kings of Guinea, who eat in one apartment and go to drink in another; what prodigious discoveries are made from an intimate acquaintance with men and books! Of the like import is the relation of a certain prince in Africa, who had a court so numerous, that they every day killed two hundred men to feed upon. If the good abbé can swallow this story he is fit to be one of his sable majesty's guests; and yet, as he most sagaciously observes, 'There is no accounting for taste.'

In the same conversation, we have a most instructive dissertation on the original of the custom of the Turks to carry horses tails by way of standards; which our author very gravely accounts for from their having nothing else to carry. The third of the abbé's conversations turns upon points in politics; the fourth, upon heroic virtue; and the fifth, considers how far converse with the fair sex may advantage a young man at his entrance into the world.

The author and our readers would (perhaps) be equally offended, should we transplant into this Review any more of his
flowers

flowers from the French history, or any more of his observations, which are as equally profound and curious as they are entertaining and instructive. We must not, however, omit the example he has produced of heroic virtue, in his little king Pepin cutting off, at a single blow, the head of a monstrous lion; then strutting about and asking his courtiers "Think ye, that I am worthy to command you?" The zeal and piety of our worthy abbé is remarkably eminent in proposing, as one of his models for heroic virtue, Simon de Montfort, general of the crusade against the Albigenes, whom we heretics have been taught to look upon as one of the most inhuman monsters that ever disgraced human nature; but the abbé is far from considering him in that light. After telling us that the head of this glorious hero was knocked from his shoulders by a woman,

"This hero, replied Aristus, deserved a better fate, and a death more honourable. There is a particular in his life which is very remarkable: he laid siege to the city of Beziers, which he carried by assault, and put all to the sword he found therein, in order to strike terror into the rebels, and force them to submission. This example of severity intimidated the other towns. Carcassonne believed she was strong enough to oppose the conqueror; but she was besieged, and attacked so briskly, that the inhabitants were constrained to surrender at discretion, with a rope about their necks, and their waists naked. He was more rigorous still in his punishments towards them of Carleinaudari, who made a shew of resistance; for the count picked out an hundred and fifty of the inhabitants, the most obstinate amongst them, and caused them to be burned."

Our author's panegyric upon this illustrious general and martyr for persecution, would have been complete, had he not concealed one true circumstance of his history, which was his having set fire with his own hands to the faggots which consumed, upon one pile, those hundred and fifty obstinate heretics. The remaining examples of heroic virtue are generally taken from the Roman history. As to the last conversation, we recommend it to the perusal of all pretty masters who have just left their boarding schools.

To conclude our review of this very elaborate performance, we must be of opinion, that systems in history prove as fallacious as systems in philosophy. The abbé Bellegarde lays down certain maxims, and, Procrustes like, he hacks, mangles, and maims historical facts, to make them coincide with his maxims; every page of his book strengthens this observation. One instance out of many may suffice:

"During treaties, cessations of arms, and conferences, says Arsenes, then it is we ought to be most of all upon our guard,

to prevent any surprizes: for what could not be obtained by open force, has been often succeeded in by a well planned device. The count de Senlis, in order to draw Lewis Ultra Marine into the snare he had laid for him, who was greatly desirous of re-annexing Normandy to his crown, made him believe that the whole province wished this re-union; and that, if he would come thither in person, they would deliver up to him the governor of the duchy, whom they looked upon rather as an usurper and a tyrant, than as having any lawful claim to the possession of it. The king, abused by these ill-grounded hopes, marched directly into Normandy at the head of his troops. The Norman prince, sensible of his own weakness, had recourse to a stratagem. He demanded a conference, and affected to appear greatly intimidated. The king granted the conference, and came to it accordingly, at the village of Crescenville, between Caën and Lisieux. The Norman had taken his measures so well, that, finding his own the strongest party, he cut in pieces all those who accompanied the king, seized upon his person, and sent him prisoner to Rouen.

If the reader will turn to the same story, as related in the Modern Part of the Universal History, vol. xiii. pag. 248. he will find those authors, who are very accurate in their vouchers, give so different an account of the whole of this transaction, that we can scarcely know it to be the same story, did not the catastrophe terminate in the king's being sent prisoner by the Normans to Rouen.

VIII. *An Essay on a Course of Liberal Education for civil and active Life. With Plans of Lectures on, 1, The Study of History and general Policy; 2, The History of England; 3, The Constitution and Laws of England. To which are added, Remarks on a Code of Education, proposed by Dr. Brown, in a late Treatise, entitled, Thoughts on Civil Liberty. &c. By Joseph Priestley, L.L.D. 8vo. Price, in boards, 3s. 6d. Henderson.*

IT is with some concern that we have seen of late so many attempts by the various grammars, dictionaries, spelling-books, reading and pronouncing essays, and other daily treatises of the same kind, to reduce the business of education (the most important, if not the most noble, of any in civil society) to a mere mercenary job. Parents who have been neglected in education, are generally the most zealous for seeing their own defects supplied in their children. Being themselves unqualified to judge of real merit, they take up with every pompous plausible professor who assures them that he is in sole pos-

possession of the secret of reading and pronouncing GA and GR, and that he is willing to communicate it to their son or daughter for a trifle of expence, which within these forty years would have carried either of them half-way through the course of a decent, proper, nay learned, education.

Notwithstanding this observation, which we are afraid every day's experience more than verifies, we dare not wantonly extend our censure to the modes of getting an honest livelihood by ingenious improvements of those parts of education that perhaps in former days were too much overseen. Neither are we to be understood as attacking any man in his lawful way of business. For this reason we wish Joseph Priestley, L. L. D. tutor in the languages and belles-lettres in the academy at Warrington, all success in his laudable trade (perhaps we ought to have said profession) of education, while he confines himself to those branches that are within the compass of his knowledge and abilities. We shall not even *dispute* his accomplishments with regard to executing the plan of lectures upon history which he has laid down, however strong our inducements may be, from certain passages of the Essay before us, to *question* them.

We wish Joseph Priestley, L. L. D. had given us some more unexceptionable specimen than he has done of his qualifications to fill the professorial chair of English history, than his admitting Rapin as one of the most shining lights that is to be held out for the direction of his pupils. Rapin, it is true, is often quoted as an authority, which he never could have been had not his work appeared at a time when his principles were favourable to those of an opposition formed by the best writers and politicians of the age. Lord Bolingbroke, who both disliked and despised him, found it convenient, out of hatred to Sir Robert Walpole's person and administration, to quote and praise him; and the dissertation upon parties, backed by such friends as he had at that time, had credit enough with the good people of England (who delight in history and politics) to gain admission for Rapin into their favour with as much veneration as the Turks receive the doctrines and discoveries of the Koran.

We are glad, however, now to have an opportunity of suffering Joseph Priestley, L. L. D. to become his own advocate, for which purpose we shall here exhibit a specimen of his eloquence *ex cathedra*, in which we equally admire the uncommon force of his genius for literary discoveries, the strength and variety of his style, and the beautiful rounding of his periods.

‘Man is a being endowed with *various* powers, by which he is fitted for *extensive connections*, and consequently, for *various* and

and *extensive* obligations. Moreover, the greater perfection we attain to, that is, the more we rise above the brutes, and the more exalted happiness we are capable of, the more *complex*, we may truly say, doth our internal frame grow; and, at the same time, the more *extensive*, and the more intimate are the *connections* we are capable of forming with OTHER BEINGS. Consequently, the more important is our conduct in so critical a situation, and the more attentive doth it behove us to be to every circumstance belonging to it.

'It is our great happiness and advantage, that, *complex* as our situation in life is, we have faculties capable of comprehending it in all its important relations, and of deriving the greatest benefit from it. But still these great advantages we cannot reap, unless we carefully consider our situation, and sedulously endeavour to accommodate ourselves to it.

'If we consider any particular station in life, as that of a magistrate, a physician, a general, &c. we shall immediately see, that it is impossible, either to discharge the duties, or enjoy the advantages of it, without thoroughly understanding it.'

Most profoundly dictated! sentiments and discoveries worthy of professorial dignity. But, good doctor, take a little compassion on an ignorant reader who only asks for information sake, What other beings are those with whom we are capable of forming more intimate connections; are they dogs, cats, cows, or horses? Do, good doctor, let us a little into the secret. It may be of special service to some honest candidate for being tutor to the royal menagerie; for we do not find that any of the keepers of the wild ass have yet formed any such intimate connections with her as to render her tame.

Notwithstanding our profound veneration for Joseph Priestley, L L. D. we can by no means think that the study of English history in a private academy is at all proper towards forming the minds of young gentlemen of fortune to the knowledge of the English constitution. It is a study that requires the most mature abilities; and prepossessions with regard to so important a consideration have often been attended with the most fatal consequences: nor should we be at all surprised if the legislature should not think it below their dignity to interpose in an affair that may be productive of the greatest public detriment, especially when we consider how probable it is that such private professional chairs may be filled by ignorance, bigotry, prejudice, and principles, either despotic, monarchical, or anticonstitutional. As to Joseph Priestley's dispute with Dr. Brown, concerning that phantom, that contradiction in terms, which they agree in calling a *Code of Education*, we shall only observe,

Qui Bavium non odit, amet tua carmina Mævi.

IX. *The Oeconomy of the Gospel; in four Books. By Charles Bulkley. 4to. Pr. 10s. 6d. Baldwin.*

THE intention of this work is to exhibit a distinct representation of all the peculiar uses, principles, and duties of the gospel.

In pursuance of this design the author, in the first place, enquires what are the doctrines of natural religion, and then shews the usefulness and importance of christianity in these particulars.

The being, attributes, providence, and moral government of God; all moral obligations relative to God and man; the communication of those divine influences which are necessary to the discharge of these obligations; the terms of reconciliation with our offended Creator; the immortality of the soul, and the rewards and punishments of a future state, are, he says, original and primæval truths, and constitute the system of natural religion.

The importance of christianity with respect to these doctrines consists, he thinks, in those miraculous attestations which confirm the dictates of nature, and excite our attention to these momentous truths.

‘It is, he thinks, absolutely impossible that any subsequent revelation should turn upon more interesting points, or bring to light any doctrines more essential to our happiness than these. No new attributes of the deity can by any such revelation be discovered to us; nor any other method of obtaining his favour prescribed, different from that of sincere repentance, to which we have by this original light been so clearly directed.’

The author, in the next place, considers the nature and tendency of the religious system of Moses; the manner in which it was originally enforced; and the advantages which are now to be derived from it, in stating the evidences and illustrating the argument in proof of christianity.

On these topics, he observes, that ‘the Mosaic institution was a preservative against idolatry; the ritual it prescribed was a standing typical memento of moral truths and obligations, (a manner of instruction peculiarly adapted to the taste and disposition of the Jews) was naturally preventive of vice and wickedness, by occupying so much of their time and thoughts; and on all these accounts, as well as by its accompanying sanctions of miracle and prophecy, it has operated in a very happy subserviency to the promulgation and establishment of the gospel, and still continues to carry in it a very important efficacy of this kind.’

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By some general observations he shews the superior excellence of the evangelical dispensation when compared with the religious institution of Moses; and then proceeds to consider the credibility of the gospel history. His arguments upon this subject he deduces from the present existence of the christian society, which, he observes, must have had its foundation in some preceding event—from the perfect agreement which there is between the evangelical writings and all other historical records—from the impossibility of assigning any reason which could have induced the author to impose upon mankind—from the time in which the history of the gospel was written, the place in which the scene of the transactions recorded in it is laid, and the appeal which has been made to it in all succeeding ages of the christian church. In the next chapter he reviews the evidence arising from miracles in favour of the divine and special authority of the gospel; and concludes the first book with some remarks on the importance of believing christianity.

In the second book he considers the pre-existence and original dignity of our blessed Saviour, his incarnation, example, sufferings, atonement, exaltation, intercession, and the peculiar discoveries of the gospel in relation to the day of judgment, pointing out those ends and uses which these evangelical doctrines are calculated to answer.

In stating the notion of atonement, he says, that 'in whatever manner it produces this effect, whether by being a substitution in the room of the offender, or whether by being intrinsically meritorious and acceptable to the Being offended, or by any influence that it has upon the mind of the offender; still if it be a competent and well adapted means of effecting a reconciliation, and bringing the transgressor into a state of pardon and remission, it is in the strictest sense, and most literal meaning of language, an atonement for guilt contracted.

The word *atonement*, when applied to Christ, in our opinion, conveys an idea which is not to be found in the New Testament, and seems to contradict what our author says of repentance in a passage already cited. It only occurs Rom. v. 11. in the English version, and there it is evidently mistranslated; *καταλλαγήν* should have been rendered *reconciliation*, or rather *change of state*, signifying the admission of the Gentiles into the family and kingdom of God. It is not right to say that '*atonement* and *reconciliation* are words exactly synonymous in their meaning and signification;' for in the New Testament, the latter is always the reconciliation of man to God, and not the reconciliation of God to man, which is no scripture doctrine. We should avoid those expressions which give rise to unscriptural

tural notions, and should never include among the peculiar doctrines of the gospel the peculiarities of theological systems.

In the third book, the author treats of the personality of the Holy Spirit, his original and essential dignity, his offices and relative character, and particularly points out the practical and moral uses to which these doctrines are to be applied.

Speaking of the offices of the Holy Spirit, he says that 'he is our intercessor before the throne of divine and sovereign majesty; not indeed in that high and eminent degree in which the same character belongs to the great Redeemer; but still *he makes intercession for us*; and that *with groanings which cannot be uttered*, with an inexpressible intenseness and ardor of devotion.

As we are told that there is but one mediator between God and man, the man Christ Jesus, we suspect the propriety of the common translation of that passage, Rom. viii. 26. upon which our author has founded the doctrine of the Holy Spirit's intercession with God the Father in favour of mankind. We have moreover no idea of an advocate pleading with *unutterable groanings*, and therefore we are rather inclined to think that the words *το πνευμα υπερευθυχανει υπερ ημων στεναγμοις αλαλητοις*, should have been translated to this effect; *in our secret groanings the Spirit interposes in our behalf*; that is, by directing us under affliction, or persecution, and qualifying the silent aspirations of the heart by his influence. See ver. 23. and 2 Cor. v. 5. where the right disposition of the mind under the pressures of life is ascribed to the Spirit*.

The fourth book contains an account of the holy angels, the fallen angels, the peculiar discoveries of the gospel relating to a future state, baptism, the Lord's supper, and the moral duties peculiar to the gospel.

In his enquiry into the defection of the apostate angels, he says, 'In what particular overt-act their crime consisted, or whether in any; whether it was not wholly confined to the perverse inclination of their will, not less perfectly discernible to the sovereign mind in its inmost secrecy, than by the most outrageous acts of rebellion, it is not for us to say. I cannot, however, but concur in that modest censure that has been passed upon supposing them capable of forming any such design, as that which seems to have been imputed to them by our great poet †. To think in the literal sense of that language, if this was indeed the poet's, of deposing the great monarch of the universe, and of disputing with him the em-

* In what respect these operations of the Spirit were peculiar to the first ages of the church, is a point which we shall not here discuss.

† Milton. B. I. 49.

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pire of nature, is an absurdity too gross to consist even with the least degree of rationality, much more to have been admitted by beings so eminent and superior in the state of intellectual natures.'

In his representation of the peculiar discoveries of the gospel relative to a future state, he observes, that 'our Saviour inculcated this doctrine not as a new, unheard of principle then first published to the world, but as a sentiment familiar to the minds of those to whom he was addressing himself, and which it was one principal design of his office, as a prophet of the most high God, to awaken, cherish, and improve.' The connection which we are to have with those exalted beings, or, on the contrary, those forlorn and wretched spirits which revelation has displayed to our intellectual view, the day of judgment, and the resurrection, or restoration to an embodied state, our author reckons among the peculiar discoveries of the gospel.

On baptism he observes, that 'to imagine forgiveness of sins is in any other way connected with it, than as our serious compliance with that ordinance, and just improvement of it may be the effectual means of establishing the virtue of our tempers, and ensuring the integrity of our lives, to imagine, that it is for its own sake, or on account of any acceptableness or efficacy in the thing itself, independently of its moral views and consequences, and without any regard had to the serious disposition accompanying it, or its purifying and reforming effects upon the mind, available for the obtaining of that forgiveness, is to represent the ordinance itself as an idle and senseless charm, and to derogate, in the highest degree, from the character of that supreme being, whom, upon any such principle, we suppose to be pleased with it. For what is it but to be pleased with trifles instead of virtue? with things that have no influence at all upon the happiness of mankind, instead of those that have the greatest and most extensive?'

Our author's account of the Lord's supper is equally rational and agreeable to the scope and tenor of the gospel. He considers it as an affectionate, a social, and a frequent commemoration of our Saviour's love, as an expressive and lively representation both of the privileges which we derive from the gospel, and of the duties which are incumbent on us as the professors of it.

In the last chapter he enumerates those moral duties which are peculiar to the gospel, and founded upon relations which it alone has discovered; such as the love, the gratitude, and veneration which we owe to our Lord Jesus Christ, &c.

In the conclusion he exhibits a summary view of the excellence

lence and perfection of the gospel scheme, and shews how utterly improbable it is, that a religious institution of this character should have been the mere fiction of human fancy.

In this performance the author has ascertained the boundaries between evangelical revelation and primæval light, collected into one body the peculiar doctrines of the gospel, and pointed out their true and ultimate design with great moderation, accuracy, and judgment.

X. *Interesting historical Events, relative to the Provinces of Bengal, and the Empire of Indostan. With a seasonable Hint and Persuasive to the Honourable the Court of Directors of the East India Company.* By J. Z. Holwell, Esq; Part I. 8vo. Pr. 2s. 6d. Becket.

A Man who has, or thinks he has, a tolerable knack at writing, who retires in easy circumstances to a pleasing retreat after a life of bustle and business, is in a dangerous way if he can find access to the press, or if his friends do not take care to keep him from pen, ink, and paper. Mr. Holwell has long teemed with Indian intelligence; and notwithstanding the various issue of his brain now upon the town, he is again lying in with *Interesting Historical Events*, the first part of which he is here delivered of, and is pregnant with the remainder.

We can ourselves remember a Scotch gentleman, who, after a long residence in Holland as a merchant, obtained a seat in the British parliament, where he was a frequent speaker, but was always sure to usher in every speech in the following terms; "Mr. Speaker, Sir, it is a laudable practice amongst the Dutch, that wise people, who ought to be our patterns in all matters relating to trade and government." Mr. Holwell, in his introduction to this piece, reminds us of our Scotch friend. A long residence among the Gentoos in the East-Indies had invited him to employ his leisure hours in studying their history, and in translating their *Shastah*, which he tells us is the scripture of the Gentoos; and in perusing it, he distinctly saw, that the mythology, as well as the cosmogony, of the Egyptians, Greeks, and Romans, were borrowed from the doctrines of the bramins, contained in this book, even to the copying their exteriors of worship, and the distribution of their idols, though grossly mutilated and adulterated.

Our author is not singular in his admiration of a study to which he has perhaps intensely applied. Scaliger preferred Virgil to Homer, as Casaubon did the *Satires of Persius* to

those of Horace; Mr. Sale, a learned and worthy Englishman, studied the Alcoran till he was more than half converted to mahometanism; and Montesquieu talked and wrote of the English constitution, till he became in love with it, though it is plain he did not understand its first principles. As we never had the supreme happiness of seeing this same Shastah, we shall give Mr. Holwell credit for all he says, though we heartily wish that he had laid down some critical rules to prove this same Shastah not to have been a rhapsody collected by some zealous Asiatic or European, from the Egyptian, Greek, and Roman writings, and imposed upon the Gentoos, who by all accounts are the most credulous set of mortals in the world. This is the more probable, because from the twelfth to the fifteenth century there was a prodigious intercourse between the Arabs, Arminians, Jews, and other nations, half christians half heathens, and those East-Indian Gentoos. Neither the universal reception the Shastah may meet with as the standard of religion in that country, nor Mr. Holwell's private conviction as to its antiquity and authenticity, will have much weight with the public, unless supported with critical characters to prove both.

Our author informs us, that at the capture of Calcutta in 1756, he lost many curious Gentoos manuscripts, and among them two very correct and valuable copies of the Gentoos Shastah. This puts us in mind of Boniface in the play, "Ah, master, what a delicate loin of veal we had yesterday!" Mr. H. has, by the lump, condemned all authors, from Arrian down to the abbé de Guyon, who have treated of the affairs of the Hindoos (meaning, we suppose, the Gentoos) and the religious tenets of the bramins. He is severe upon the modern authors, who are chiefly of the Romish communion, and therefore, from superstitious zeal, depreciate and traduce the mythology of the venerable antient bramins.

* Having, says he, transiently mentioned the Viedam and Shastah, (the Gentoos scriptures) it is necessary I should inform you—The book first named, is followed by the Gentoos of the Mallabar and Cormandel coasts, and also of the island of Ceylon.—The Shastah is followed by the Gentoos of the provinces of Bengal, and by all the Gentoos of the rest of India, commonly called India Proper; that is to say—the greatest part of Orissa, Bengal Proper, Bahar, Banaras, Oud, Eleabas, Agra, Delhy, &c. all along the course of the rivers Ganges and Jumna to the Indus.

* Both these books contain the institutes of their respective religions and worships, as well as the history of their antient rajahs and princes; often couched under allegory and fable; their antiquity is contended for by the partisans of each—but the

the similitude of their names, idols, and great part of their worship, leaves little room to doubt, nay plainly evinces, that both these scriptures were originally one.—And if we compare the great purity and chaste manners of the Shastah, with the great absurdities and impurities of the Viedam, we need not hesitate to pronounce the latter a corruption of the former.—All that I need add here is, that my remarks follow the Shastah only.

‘Taste in reading differs as much as in the choice of viands; what proves a delicious morsel to one, is disgustful to another. I was never invited to a feast in my life, that I did not regret the absence of a bill of fare:—therefore to save you from this difficulty, I here present you a list of what is provided for your entertainment in the following sheets, in eight courses; so that if your stomach does not stimulate you to taste the whole, you will be enabled to fall to on that dish which may best suit your appetite.

‘I. General.—A short history of the succession to the empire of Indostan, from Aurenge Zebe to Mahomet Shaw.—This subject has been already touched upon by my ingenious friend Mr. James Frazer, but being foreign to his more immediate concern (the invasion of Nadir Shaw) he has touched it so slightly, as to convey a very imperfect idea of the circumstances attending the many astonishing changes that happened in this short and memorable period. These particulars I was favoured with at Patna, A. D. 1733, by a sensible Armenian, who resided alternately at Agra and Delhy, in a civil post of some trust, under the emperors during the course of these transactions.

‘II. Transactions in the subahdaary of Bengal, from the period that Jaffier Khan ruled these provinces, to the usurpation of the government by Aliverdi Khan, with the extraordinary circumstances attending the rise of this last mentioned soubah, and his brother Hodjee Hamet.

‘III. A summary account of the provinces of Bengal, (properly so called) its principal towns, their bearings and distance from each other, and from Calcutta; with an estimate of their revenues, and a seasonable persuasive hint to the gentlemen in the *East-India* direction.

‘IV. A summary view of the fundamental religious tenets of the Gentoo’s followers of the Shastah.

‘V. A short account from the Shastah of the creation of the worlds, or universe.

‘VI. The Gentoo manner of computing time, and their conceptions touching the age of the worlds, and the period of their dissolution.

VII. An account and explanation of the Gentoo fasts and festivals, with a representation of their grand feast of the Dru-gah, comprising a view of their principal idols, and the genealogy of their subordinate deities. — If the fasts and festivals of any nation are clearly understood, there wants little more to convey to us a distinct idea of their religious principles; the one being the only true criterion of the other.

VIII. A dissertation on the Gentoo doctrine of the metempsychosis, improperly called Pythagorean, by all who have wrote on this subject, hitherto so little understood.

We cannot here help recommending to our readers the brief account of a voyage to India, undertaken by M. Anquetil du Perron, to discover and translate the works attributed to Zoroaster, and read before the Royal Academy of Sciences in the year 1762; and likewise the same M. Perron's account of the MSS. attributed to Zoroaster, and of the other works relating to the religion of the Parsès, which he has deposited in the king of France's library. They who are fond of such kind of learning may possibly find some entertainment in comparing those two tracts with Mr. Holwell's Account of the Gentoo religion, when it shall appear in public.

With regard to the particulars communicated to our author by a sensible Armenian in 1733, we must beg Mr. Holwell's pardon if we once more borrow an expression from 'Mr. Boniface'; '*A sensible Armenian is a very good travelling name*;' but shall take leave to give him very little credit, unless Mr. H. produces some better authority for his veracity than a mere *ipse dixit*. Those *sensible* people, and oral informations, have long corrupted and confounded true history. With regard to the charge of plagiarism brought by Mr. Holwell against the author of *Reflections on the Government of Indostan, &c.* perhaps *much may be said on both sides*; and we shall not at all be surprized if the culprit, provided he is alive, should, with Martial's plagiary, retort the charge with a *FUR ES*. We shall, however, with great patience, defer our judgment, and if no such claim is entered, Mr. Holwell shall have credit for being the original author; though in courts of justice, it is no very favourable circumstance for the plaintiff when he does not prosecute within four years after the fact is committed. We shall likewise, with the same impartiality, forbear giving any opinion concerning Mr. H's account of the Gentoos and their religion.

We are now supposed to enter into the body of the history, which is most solemnly introduced by the author with a string of reflections, not much the worse for wear, as they have not been prefixed to above five thousand other histories. The first

Wilson's *Remarks on Autumnal Disorders of the Bowels, &c.* 149
first chapter contains the succession of the Mogul emperors, from Aurenzebe, in which we find very little that is new, or, if new, interesting. Ministers betraying their princes, princes cutting the throats of their relations, and the latter wading to power or empire through seas of blood, form what we may call the sum total of this period.

Chapter the 2d. containing transactions in the subahdary of Bengal, from the year 1717 to the year 1750, inclusive, affords more entertainment. There we see two Tartar brothers, strangers and wanderers, and men of very different casts, Aliverdi Khan and Hodjee Hamet, worm themselves into the confidence of a great prince, contriving, and at last compassing, his destruction and death. The name of that unhappy prince was Suffraaz Khan; and in 1742 he was succeeded in the subahship by Aliverdi Khan, the traitor who defeated and killed him. The invasion of Bengal by the Maharattas succeeds, and gives us a frightful picture of a noble country desolated by war.

The third chapter consists of matters not properly historical; and ends with certain strictures upon the East-India company's trade, in which the author descends so low as to recapitulate some temporary news-paper disputes, to which we must refer our readers. To conclude, we cannot think that the public stood in any need of the information contained in the volume before us; and the author certainly ought to have supported his narrative with better authorities than a dictatorial stile, and reflections that lose all force and dignity in their travels between the closet and the counter.

XI. *Short Remarks upon autumnal Disorders of the Bowels, and on the Nature of some sudden Deaths, observed to happen at the same Season of the Year. Thoughts on the natural Causes of the Bile's Putrescency, and its Noxiousness in the Circulation. Physiological Thoughts on Spasms, and the Seat and Origin of them in the Animal Oeconomy.* By Andrew Wilson, M. D. Fellow of the Royal College of Physicians at Edinburgh. 8vo. Pr. 1s. 6d.
Wilson and Fell.

THOSE gentlemen who have studied the art of medicine at Edinburgh, generally return from thence so brim-full of theory, that it runs over once or twice every season for the benefit of the public, and then we have books, pamphlets, and essays, replete with new systems of medicine and philosophy.—We think there should be a form of prayer in the Liturgy, for the support and encouragement of those students, who, in the course of their education, are obliged to peruse

every article of the medical library, from the works of Hippocrates to the lucubrations of Dr. Andrew Wilson.—Not that we would be thought to reflect upon the piece before us as the lowest step of the anticlimax; no, we must own there is a vein of ingenuity and observation which runs through the whole. We only wish the doctor's matter had been a little more digested; and that, as he seemed so well-disposed to instruct his fellow-creatures, he would confine his communications to the channel of practice and experience.

This pamphlet is dedicated to Dr. John Rutherford, professor of the theory and practice of medicine in the university of Edinburgh; whom the author respects as his master, and esteems as his friend.

In his introduction, he proposes to give a short and clear definition of the distinguishing characters of those disorders to which the bowels are subject after long continued heat, upon the decline of summer, or even the approach of winter, if the weather proves remarkably open. To these definitions, however, he subjoins no method of cure, because he thinks there are such antipathies, and singularities of constitution, as render the mention of particular medicines, or forms, of very limited use.

‘In order to give something of a connected view of autumnal disorders of the intestines, says he, I thought it would not be improper briefly to resume, in the beginning of this paper, the plan of the Essay on the Dysentery,

‘The thoughts upon the bile in the second paper, were naturally suggested by the subject of the preceding one. The doctrine of the four humours or temperaments, and of the four elements, upon which the temperaments were founded, and out of which they are supposed to be composed, has been long neglected and laid aside, though universally taught and received by the ancients; with how much justice I will not take upon me to determine: but the celebrated and judiciously cautious Boerhaave, who may be esteemed the prince of mechanic physicians, judged that distinction useful and necessary. Now, though both chemical and mechanical knowledge and reasoning, chastely used, are capable of giving great improvement to physic, and in many respects have done so; yet I may be allowed to presume, that in some cases they would be more usefully applied in explaining, and rendering more intelligible, these, and some other doctrines transmitted from antiquity, than in totally discarding distinctions, which were universally regarded by the greatest and most successful physicians of antiquity, and in former ages, in regulating their practice. If I am not mistaken, even Hypocrates and Galen have considered

ed these temperaments not only as characteristic of different natural constitutions, but as what constitutions can be in some measure changed into, by the difference of seasons and the situations of places. It is very certain that many of these diseases, which were once accounted for by predominacy, or vitiation of the bile; such as fevers, quartan and other intermittants of bad types, are autumnal ones: and it seems also certain, that great and long continued heats have a tendency some how or other, to impress the bile with an unfavourable character, with some kind of malignancy or other, however it may be explained.

‘ The last short essay is professedly physiological, or rather speculative. The reasoning is, however, founded upon two facts certainly existing in the human constitution: these are the ultimate fibres, and the substance of animal heat, and their conjunct longitudinal or progressive influence in supporting both the involuntary and voluntary functions of life. When, so far as can possibly be traced, one perceives the most accurate and refined mechanism in every part, it is even more than plausible, to presume that it subsists and is carried on far beyond the limits of our gross senses, which are confined to a very contracted horizon. Though I never called in question the union of soul and body, in every rational creature capable of receiving the knowledge of a Creator, yet I cannot persuade myself that mechanism is any necessary link of the chain which connects either occult quality, general law, or what is truly immaterial, to what is material. When I am conscious that every organ of sense is a piece of inimitable mechanism, I cannot help concluding, that the exercise of every sense must be the direct effect of that mechanism. The exquisite refinements with which all the operations of nature are carried on, and the mechanical adjustment of all the parts, so far as the connection between cause and effect can be either traced or necessarily inferred, teaches us both to suppose, that the progression of mechanism is to us at least interminable in the construction of things; and at the same time, that limited creatures ought not to be dogmatic, in taking upon them to define the manner of its existence too peremptorily: seeing mechanism may hold out, and yet be carried on in a manner quite different from our best conjectures; which can be no standard for judging infallibly, of the method in which an infinite artist may adjust and terminate his machinery. It follows, that even the most plausible theory ought neither to be considered as absolutely certain, nor trusted to as a sufficient guide in practice, further than it is either a necessary inference from certain fact, or supported by experience and observation, evident symptoms and their natural indica-

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tions,

tions, which are just and true, and the only sure foundation of practice, whether we can explain them satisfactorily or not. Therefore any observations which are to be found in this paper, particularly towards the close of it, are offered as no certain inference from the reasoning; but as hints intended to be useful, though the rest of it should be no more than a piece of speculative entertainment.'

From this quotation, the reader will see what he has to expect in the perusal of the performance, which is not, we apprehend, of such consequence as to require from us a particular discussion; we shall only observe, that the language is neither very correct nor perspicuous, nor free from Scotticisms, such as *predispening* for *predisposing*, and *these* continually mistaken for *these*, through the whole extent of the pamphlet. With respect to the matter, there are some few practical observations which may be useful; as for the theory of the nerves, the bile, the animalized venous blood, the balance betwixt the two motions of the circulating fluids, animal heat, fire, electricity, irritability, volition, sensation, and vital action; these are all very ingenious speculations, which may stand like so many gay landscapes in the clouds, till the next puff of some other theorist blows them away, — 'then they fleet;

—And like the baseless fabrick of a vision,

Leave not a track behind.'

MONTHLY CATALOGUE.

12. *The Temple of Gnidos: a Poem. From the French Prose of M. Secondat, Baron de Montesquieu. By John Sayer, M. A. 4to. Pr. 1l. 1s. Woodfall.*

S^{INCE} we undertook the office of Critical Reviewers, we have had frequent experience that it is far more dangerous to tickle an ass than to drub him. Two animals of that kind have fallen under our cognizance within these few months, the authors of *Electra* and the translation before us. Indeed the treatment we have received from both is enough to make us forswear good-nature. We put our invention on the rack to find somewhat to say that could serve them, without our departing from the justice we owe the public. We thought we had succeeded; but, behold! instead of seeing the animals lick our hands, both set up a-braying, kicked out, and threw dirt in our faces, only for stroking, instead of threshing them.

The reader, from what we have said, is not to imagine that we are at any time partial in favour of the long ear'd breed; but, to let him into a secret, we are very apt to indulge the
milk

milk of humanity by favouring distress; nor do we think, as critics, we are obliged to the rigid observance of the rule Cicero lays down for historians, *Ne quid falsi audeat, ne quid veri non audeat*; for though we never venture upon an *untruth*, yet we confess it with shame and sorrow, that when distress has pleaded in behalf of an author, we have not told *all the truth*; and we now begin to see our sin in our punishment. We knew nothing of this same translator, Sayer; nor did we ever, to the best of our recollection, see his person or hear of his name, before the publication in question brought it to our knowledge. But what a rebuff has the furious animal given us with his stern-chase; verily he has lifted up the heel against us for the good natured things we said of the first Canto of his translation of the Temple of Gnidos (see vol. xv. pag. 389) to which we must refer our reader. As nothing but distress can have prevailed upon him to demand of the public a guinea for the remainder of the same paltry publication, it is our will and pleasure, that the author should receive from our readers a full and complete pardon for all the dulness, malice, stupidity, and false taste, he has thrown out against our authority, in an advertisement prefixed to the translation before us; and that any person who shall bring him before our court of Criticism, shall receive for reward a complete set of the Ledgers, which contain a like series of abuse, thrown out against us, for the same good nature which, for the like cause, we shewed towards the author of *Electra*; provided, nevertheless, and be it understood, that this, our pardon, extends only to offences done against our dignity, and not for those committed against the memory of our departed friend the author of the Seasons, one of the greatest and most amiable characters, both as a poet and a man, that ever adorned the British nation; for this offence we give the said Sayer up to public justice and detestation, which we make no doubt will more than revenge the insults he has offered to us.

13. *A Pair of Spectacles for short-sighted Politicians; or, A candid Answer to a late extraordinary Pamphlet, entituled, An Honest Man's Reasons for declining to take any Part in the New Administration.* 8vo. Pr. 1s. Williams.

This is an address to the people (that is the mob) in favour of the present m——y; and as it is an appeal to that venerable, just, candid, and infallible tribunal, the author has found it necessary, in the midst of his recriminations, to extol the great commoner, and reprobate the unpopular favourite. He even declares that the said favourite may think himself extremely happy

happy if his retreat, acquiescence in, and submission to, the measures of the present m——y, should be allowed to atone for the evils occasioned by his too-aspiring ambition.—This remark puts us in mind of a very just, tho' a very coarse repartee, made by Jobson the Cocker, in the farce, to the lady, whom the conjurer had metamorphosed into the figure of his wife Nell. Finding herself lying in a truckle-bed in a wretched apartment not over sweet and clean, she begins to flounce, and scold, and rave, and exclaims 'Mercy! what a stink is here.' 'Anan, stink! (replies honest Jobson) here is no stink but of your own making, hussy.' In good sooth, after having calmly and dispassionately considered every thing that has been done and said since the earl of B——e first assumed the reins of administration, we cannot perceive any sort of evil this nation has suffered or sustained, except what immediately arose from the envy, malice, and prejudice of the men, who formed a most iniquitous and absurd opposition to his measures.

14. *An Ode to the People of England.* 4to. Pr. 6d. Langford.

This ode is a very dull ballad on the m——y.

15. *A Letter to the E—— of B——.* 8vo. Pr. 6d. Wilkie.

This letter-writer, like all the rest of the same honest tribe, has taken some pains to blacken and asperse the character of a nobleman, who seems to look down upon them all with silent contempt.

If those authors would convince us that the favourite is really guilty of those enormous crimes they lay to his charge, let him be boldly impeached at the bar of that tribunal whose province it is to do national justice upon such delinquents. Till this step is taken, or at least something more than scurrilous abuse and general assertions without proof or probability, brought against his character, all honest unprejudiced men will consider his anonymous accusers as a set of vile calumniators, who act upon the most wicked, infamous, and abandoned principles.

16. *The History of a Corporation of Servants. Discovered a few Years ago in the interior Parts of South-America. Containing some very surprizing Events and extraordinary Characters.* 8vo. Pr. 1s. Dilly.

These American servants are Englishmen in the service of their country. The author's design is to ridicule and expose their indolence and rapacity, and to shew that an easy post and an exorbitant salary do not always produce a good effect.

47. *A Harmony of the Four Gospels, so far as relateth to the History of our Saviour's Resurrection. With a Commentary and Notes.* By Richard Parry, D. D. 4to. Pr. 6d. Whiston and White.

As the history of our blessed Saviour's resurrection has been strangely embarrassed, both by friends and enemies, our author, in order, if possible, to satisfy the one, and to silence the other, lays before the reader, in one view, the several accounts of this important transaction, as we find them recorded by the four evangelists.—These accounts he ranges in the following manner :

The women which came with Jesus from Galilee, Mary Magdalene and others, saw him buried at the close of the preparation day. They then go into the city, and prepare as many spices and perfumes as the short interval would permit, and rest on the sabbath. Just before the sabbath ended, two of them go to see the sepulchre ; but, being frightened by an earthquake, return back. When the sabbath was past, they buy more spices and unguents, with which they set out early the next morning, and go to the sepulchre. As they are going, the guards, being driven away by the appearance of an angel, come into the city. The women enter the sepulchre, but find not the body. Mary Magdalene returns to inform the disciples of this unexpected event ; and Peter and John go directly to the place. Before they arrived, the other women who had stayed there, see a vision of angels ; one of which commanded them to tell the disciples that Jesus would go before them into Galilee. As they were returning to deliver this message, Jesus himself appeared, and gave them the same directions. About this time, or a little sooner, John and Peter arrive at the sepulchre, observe the situation of things, and return. But Mary Magdalene, who had followed them thither, stays behind, weeping ; is accosted by two angels, and afterwards by Jesus himself. Peter and John return to their companions soon after the other women had delivered their several messages. This would necessarily occasion a repetition ; for one of the messages was addressed particularly to Peter. Mary Magdalene now arrives, and informs the disciples of what she had seen and heard. Peter, upon this, goes again to the sepulchre, and in his return is perfectly convinced by the appearance of his master. Soon after this Jesus appears to two of his disciples on the road to Emmaus, &c.

This, if we mistake not, is the substance of our author's commentary, so far as there is any difficulty in the narratives of the four evangelists. The reader will perceive that this account is in several respects like that of Dr. Macknight, particularly

cularly in the supposition of a journey undertaken by the two Maries in the evening of the sabbath; which, however, has been rejected as a fiction without support, by Grotius, and the learned author of some Observations on Dr. Macknight's Harmony of the Gospels *. Mr. West and Dr. Macknight have likewise supposed that Peter made a second visit to the sepulchre, and that the fact which is related by St. Luke, chap. xxiv. 12. is different from that which is recorded by St. John, chap. xx. 6. which we shall leave the reader to consider.

If it should be alleged as an objection to this account, that Jesus is said, Mark xvi. 9. to have appeared *first* to Mary Magdalene, our author replies, that *πρωτον* may be understood in a relative sense; that it is to be so interpreted, Acts xv. 14. for as Cornelius and his household were certainly not the *first* converts to christianity, the apostle only means that they were converted at the *first* preaching of the gospel. 'In like manner, he says, Mark may only mean, that our Saviour appeared to Mary *at the first*, that is, soon after he was risen. And indeed the appearances selected by this evangelist naturally lead us to understand the term *πρωτον* in reference to the time of the day when, rather than to the persons to whom, he appeared. * Jesus, saith he, having risen *early* the first day of the week, appeared at the first to Mary Magdalene—after that, he appeared to two of them (about dinner time) — at the last (at supper time) he appeared unto the eleven.' But whether he appeared *first of all* to Mary, or to the rest of the women, must be learned from the other gospels.'

Many other passages, relating to the resurrection of our Saviour, that seem to have the appearance of real difficulties, are considered in the notes; and the reader must at least allow that our author has avoided a needless multiplicity of journeys and appearances, and thrown some light on this obscure part of sacred history.

18. *An Antidote for the rising Age, against Scepticism and Infidelity.*
12mo. Pr. 1s. 6d. Longman.

In these epistles the author endeavours 'to account for the rise of scepticism and infidelity, and to collect and calculate the weight of evidence on the side of revelation.'

He observes, that inattention and immorality, the corruptions of popery, and the claims of spiritual power among protestants, are the principal sources of unbelief. In answer to an objection alleged by the sceptic, he proves that the scriptures

* See Crit. Rev. vol. xix. p. 45.

have not been corrupted, and transmitted to us by popish hands, but that a great number of copies have been preserved, in their original purity, by christians who have disowned and despised that apostacy. He then proceeds to shew, that the divinity of the gospel is discernible in its first address, and that it is sufficiently attested by external evidence. A revelation, he thinks, is inferrible from the original condition and the general depravity of mankind. Public institutions, he says, have been established as memorials of those facts which are recorded in the scriptures; and such discoveries of truth have been actually made, as could not be owing to the efforts of unassisted reason. The moral systems of philosophers and lawyers, he insists, are no refuge for infidelity; differences in opinion among learned men about the sense of the divine canon, the extravagances of popular systematic divinity, or the dreams of the predestinarian, solifidian, &c. afford the unbeliever no excuse. 'Ten thousand absurd opinions do not amount to the shadow of a reason why the gospel doctrines should be called in question, either as to their divine evidence, or their everlasting importance; forasmuch as these extravagances have not been occasioned, either in this or in any past age, by a fair and rational examination of the written canon, but by the amazing folly and wantonness of men in forming their opinions either upon their own wild conceits, or upon the whimsies and reveries of one another.'

In the last letter he observes, that a mechanical apparatus in the devotion of the church of Rome, draws away the mind from that simplicity, purity, and spirituality of worship which the gospel prescribes.

We readily assent to the following words of this judicious author; 'The argument thus conducted on the side of revelation, may, from its brevity, plainness, and freedom, be of use to remove the prejudices of some against christianity, abate those of others, and, in younger minds, prevent that wrong train of ideas which is apt to lead to indifference, scepticism and infidelity.'

19. *The Doctrine of Predestination unto Life explained and vindicated.*
By William Cooper. 12mo. Pr. 1s. 6d. Dilly.

In the last century, absolute predestination was a favourite topic among the dissenters; their meetings rang with the sound of election and reprobation. Theology was hardly emerged out of darkness, and the errors of Calvinism were implicitly adopted. But in a little time, learned men of all denominations began to perceive that the doctrine abovementioned had no existence in the word of God; that *predestination*, in the scrip-

Scriptures, only signifies God's design to call the gentiles into his church; that the *elect* are, in general, the believing christians; the *reprobate*, the unbelieving Jews; and that the apostle speaks of men nationally, not personally, in reference to their temporal, not his eternal state. Our author, however, undertakes to defend the doctrine of a personal election to everlasting life. But he is a hundred years too late in his publication. Reasonable men have long since bidden adieu to a religious system, consisting of human creatures without liberty, mysteries without sense, faith without foundation, and a God without mercy.

20. *Mercantile Book-keeping: or, a Treatise on Merchants Accounts, according to the true Italian Method of Debtor and Creditor, by double Entry, &c. By W. Everard. 8vo. Price 6s. Johnson.*

As the principal intention of book-keeping, or merchants accounts, is to record the dealings and transactions of business in such an exact and accurate manner, that the true state of a merchant, factor, or agent's affairs, may, at any time, be known from his books; it follows, that every person concerned in mercantile affairs, should spare no pains to make himself master of so necessary an art. But in order to this, it will be requisite, in the first place, to acquire a competent knowledge of the theory, as reasons on which the art is founded; as it will otherwise be very difficult, if not impossible, to become a complete book-keeper. When we have once acquired an adequate idea of the principles of any art, we find very little difficulty in reducing them to practice, without burthening the mind with a multitude of rules and exceptions, the natural attendants of that preposterous method of learning by rote.

Fully sensible of this important truth, the author before us has begun with the theory, and explained the several parts of it in so plain and concise a manner, that we are persuaded any person, of a common capacity, may, with very little study, become a complete master of the necessary and useful art of book-keeping.

After explaining the theory, Mr. Everard proceeds to the practical part, which he has rendered very easy and familiar, by a considerable number of judicious and well chosen examples: so that, upon the whole, we cannot help considering the work before us, as the most useful treatise of this kind we have hitherto seen.

The very nature of this treatise will not admit of our making many intelligent abstracts, as the whole, like the elements of Euclid, is linked together, and the reasons of the several rules depend on one another.

21. *The Will of a certain Northern Vicar.* 4to. Pr. 6d. Bunee.

As the wit of this performance is entirely local, and seems indeed to be included in certain initial letters and dashes, which we cannot pretend to explain; we can only advise the reader who is anxious to understand the whole, to make a small trip in the first collier bound to Newcastle, where, perhaps, he may discover the originals against whom this satire is directed.

22. *Kimbolton Park: a Poem.* Folio. Pr. 1s. Doddsley.

—————, & ipsum
Ludere, quæ vellem, calamo permisit agresti. ——— Vir.

Though there is not much variety in this landscape, we cannot help owning that the painting is executed with an elegant and a tender pencil; that is to say, the verse is well turned and harmonious; the description poetical, and intermingled with many agreeable touches of the pathos. The following apostrophe, to the memory of Catherine of Spain, who died in this retreat, is very agreeable and affecting:

‘When hapless England felt a tyrant’s sway,
 And that fierce tyrant fell to lust a prey,
 Here fill’d with grief, an injur’d princess * fled
 From short-liv’d grandeur, and divided bed:
 Oppression spread her horrors o’er the plain,
 And all thy sweets, Kimbolton! bloom’d in vain.
 For not the fragrant breath of rosy morn,
 Nor tuneful lark on rising pinions borne,
 Nor all the verdure of the blooming spring,
 Can to the broken heart lost pleasure bring.
 In England then the sons of freedom slept,
 And drooping virtue o’er their ashes wept:
 In vain for right the royal stranger cry’d,
 That right his slaves enjoy’d her lord deny’d:
 Yon inmost grove oft’ heard her mournful tale,
 Her sorrows spread along this silent vale;
 Till fate in pity call’d her to the shore,
 Where lust and tyranny oppress no more.’

23. *Free Thoughts on Love and Marriage.* By Mr. Ingeldew. 4to. Pr. 1s. Flexney.

As this author piques himself upon his good humour, it would be pity to say any thing that might tend to diminish it:

—————
 * Catherine of Spain, during the latter part of the time of the divorce, retired to Kimbolton Castle, where she died (it is supposed) in grief for the cruel treatment she received from Henry VIII.

especially as any thing we could say would have no effect in diverting him from his poetical amusements; for he tells us freely,

‘ My business (far from poetry alone)
Is no small labour, daily to be done;
But neither labour, nor the force of men,
Can stop the nat’ral progress of my pen;
Working I muse, and as I muse indite,
Nothing neglect, for while I *run* I write.’

This last expression is a little equivocal, and ill-natured critics might put an invidious interpretation upon it, respecting the health of the poet; but we shall only suppose that his occupation is to *run* literally on his own feet; as for his verse, we apprehend, it might have been written standing on one foot, according to Horace, *stans pede in uno*.

24. *A Key to the Law: or, an Introduction to Legal Knowledge.*
By Richard Hemsworth, Esq; 8vo. Pr. 1s. 6d. Webley.

This seems to be an excellent horn-book for the lawyers, and we recommend it, in the long vacation-time, to be got by heart by every young templer who hopes to make a figure in his profession, and who wishes to speak on matters of law with clearness and precision.

25. *Centaury, the great Stomachic: its preference to all other Bitters; in that it gives an Appetite and good Digestion, and neither heats nor binds the Body.* By J. Hill, M.D. 8vo. Pr. 6d. Baldwin.

This great botanist is making daily discoveries for the good of the public.—He invented the Essence of Water-Dock, and the Balsam of Honey; but the reputation of these specifics, seems to be a little out at elbows, at present. His Tincture of Valerian has proved a sheet-anchor, for no other purpose that we know, but because he told us in his pamphlet on that subject, that in making it, he rejected the very kind of root in which all the rest of the faculty supposed its medical virtue chiefly abounded, viz. the sort that has the strong flavour resembling that of oak-bark, used in tanners pits; that flavour which attracts so powerfully the sense of smelling in cats; the effect of a foetid, vegetable oil, or spirit, which is in fact the very medicinal essence of the root.—Now, this strong-smelling root, our sagacious doctor says he rejected, in favour of the other kind, which has little or no smell at all.—We do not doubt, but in time, he will make a new tincture of *asa fetida* upon the same principles.—As for his improvement in the article of *Centaury*, which he styles *The great Stomachic*, we can only laugh at the parade with which it is introduced.—We have a right to laugh, because we believe, in our consciences, it is a very harmless piece of empiricism.